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# MYSTERIES AND REVELATIONS.

O R,

The Explication and  
Application of severall  
Extra-essentiall and bor-  
rowed Names, Allusions,  
and Metaphors in the  
Scripture.

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*The second Edition.*

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B Y  
RALPH VENNING.

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MARKE 4. 11.

Unto you it is given to know the Mysterie  
of the Kingdome of God; but unto them  
which are without, all things are done in  
Parables.

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LONDON,

Printed for John Rathmell at the Sun and  
Fountain in Paul's Church-yard. 1649.

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~~23~~ HENRY

462

## REVELATIONS

10

bns itdizor/dyli si

## Harvest of People

zed. Los listos. No-mix'd

*etiam illa eamque dicitur  
et hinc etiā nō est.*

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[View details](#)

W-a

## ЯПОНІЯ

• 4 F. K. ZEMBALA

oileflyMidi: wird oft einzeln oder in Gruppen von mehreren und eben so langen Stücken  
triadeisch oder zweideutsch geschrieben. Wiederum  
zweidreigig.

МОДА

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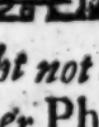


To the Reverend my much

Honoured Friend,

Mr. GEORGE HUGHES,  
Preacher of the Word of  
God in Plymouth.

**Reverend Sir,**

 If Alexander were so much engaged to Aristotle, as that it became a question, whether he ought not more to him than to his father Philip; and that onely because he learnt him some naturall Philosophy: how much more am I obliged to you, whose Ministry God did principally use to teach me the knowledge of self and Christ, nature and grace. Beside the addition of many other (not Common) favours and pledges of your heart love towards me, which still stand before me as Memoriall-Pillars engraven with this Motto, Acknowledge with thankfullnesse. I cannot forbeare to mention,

A 2 *bow*

## THE EPISTLE

how oafter your long and sore tra-  
Gal. 4.19. vell in birth till Christ was for-  
med in me, your soule revived to  
John 16. 21. see that a Man-child ( and if I  
mistake not) your first-borne in that  
<sup>\* Devon.</sup> \* Country - was delivered from  
the belly of Hell into the lappe  
and bosome of Jesus Christ. And  
as your pain was great till I was  
brought in to the faith, so your care  
was not little when I was brought  
in, to bring me up in the faith, b-  
1 Thess. 2.7. ing gentle to me as a nurse which  
11. 12. cherisheth her children : yea and  
I can beare you witnessse, how you  
exhorted, comforted, and char-  
ged me that I would walke wor-  
thy of God who had called me  
to his Kingdome and Glory. I  
thinke I may truly speake it, and it  
will be no Hyperbole, that you  
were so affectionately desirous  
of me for Jesus Christ, that you  
were willing to have imparted  
to me not onely the Gospell,  
but

## DEDICATORI.

but your own soule also, because I was deare unto you. But <sup>2 Cor. 3.1,</sup> need you any Epistle of commendation from me? No. Yet I am your Epistle to be known and read of all men. For though <sup>1 Cor. 4.15</sup> I had ten thousand instructors in Christ, yet but one father; for in Christ Jesus you have begotten me through the Gospell. And I cannot but acknowledge to you, (that which Paul could claim from Philemon as his due) I owe <sup>Phile. 13.</sup> you not this onely, but my selfe besides.

Sir, duty (which is nothing else but a Tie to something due) hath drawn this from me. And for an earnest-penny to you, and a witnessse to the World how much I am yours, I have Dedicated this little Book unto you; which that it will be entertained by you, as 'tis intended by me, is not doubted by Sir,

Your own sonne in and according to  
the faith of the Gospell

RALPH VENNING.



## To the Reader.

Courteous Reader,

 Is said of Scripture, that it is  
deepe enough for an Elephant  
to swim in ; and yet shallow  
enough for a Lambe to wade  
through ; I have thought it  
safer to wade then swim : for having seen  
many an Elephantine wit swallowed up  
in the depth of Scripture mysteries, I  
durst not adventure into the bottomlesse  
Ocean ; the unsearchable secrets which lie  
hid therein ; especially being taught μή  
επορεύεσθαι πόσαν οφειλει, ηγέτη οφειλει εις  
τὸ οφειλει. Its Englished Rom 12. 3.  
And I confess that the measure of my  
faith would not (could not) launch into the  
deepe, but contents it selfe to wade in the  
shallowest places ; which I found so deep  
that the water had runne over my head  
Genes. 1.2. had not the Spirit of God which mor-  
veth on the face of the waters, held me  
up by the chin. I see there are divers  
things hard to be understood, which I shall  
Act. 2. 3. admire in the Mystery, till I see them in  
Revelation. Such as I have I freely give,  
having

## To the Reader.

having freely received : for I think that <sup>Mat. 10.8.</sup> among the Saints, <sup>as</sup> all things were , so all things ( especially the discourses of God ) should be common. Talents must not be napkind up ; Revelations must not be ingrossed ; graces must not be monopolized and locked up in private breasts ; Light must not be hid under a bushell : for cum grano salis the verse <sup>Mat. 5.15.</sup> will passe, Scire tunc nihil est , nisi te scire hoc sciatur alter.

Let that be,  
Thy knowledge's of no use, unless  
thou show  
To other men what thou thy self dost  
know.

I would not therefore eat my morsels <sup>Iob 31.17.</sup> alone , but shall willingly keepe open house and make them common to all commers, and shall rejoyce to have all the world fellow-commoners, to take their part and dip in the same dish with me. That which I have to set on the Table is a dish of names, which though for their out side they looke like dry bones, yet within they are full of marrow and sweetnesse. I have broken some of them up that they might be edible, and do berge present them

To the Reader.

to the world to see and taste if they be not so.  
I have at this time made choice only of a  
few, most of which I have to my utmost  
illustrated with such Epithites as the  
Scripture it selfe gives them. Much more  
might have been spoken to all, both for ex-  
planation and application, wherein they are  
parallel; as also concerning their dispa-  
rities and disproportions, either in excesse  
or defect. But this for an Essay may suffice.  
That I have consulted others both dead and  
living, and received some assistance from  
them, I willingly acknowledge; for I would  
not in the least owne that for mine which  
is not mine owne. If this be blessed of  
God to do any service; I shall willingly (as  
time and strength shall be given me) offer a  
second part unto thy view.

Thou, courteous Reader, thou hast an  
account of what I have done, and why; I  
know not what to adde, but to promise thee  
my prayers, and to request thee for thine to  
God for a blessing; that it may bring glory  
to him, and good to thee, which is all that  
is aymed at by

Thy friend and servant in and  
for Jesus Christ,  
RALPH VENNING.

Mysteries

# Mysteries and Revelations, concerning God and Christ, or God in Christ.

1. *God and Christ, and God in Christ is called a Father,* Isa.9.6. Eph.1.3.

## Father.

### The Mystery.

I. **A** Father doth beget children. And hence 'tis that Fathers are called Fountains, because that out of their loines as from a wel-spring, the seed scaturiates and flowes forth. A Father is also called a Root, because from him the children spring up as so many branches.

2. *Fathers name their name upon their children.* This is and was usuall; as appeareth from what Elizabeth her cousins told her when she called her sonnes

### The Revelation.

I. **G**od in Christ <sup>1 Pet.1.3.</sup> hath begotten us. God is the Fountaine from whom our being and well-being springs forth. We are his off-spring, the issue <sup>Act.17.18</sup> of the word of his <sup>29.</sup> mouth, God in Christ <sup>Rom.11.18</sup> is the Root which beareth us; in which we stand and grow. We are the begotten of God in Christ.

2. *God calls all his children by his Name.*

He puts his own name <sup>Num.6.27</sup> upon them, and Christ <sup>Rev.3.12.</sup> names his name upon them also. And hence tis (I suppose) that God

Prov.23.

2.

Psal.68.

6r

Mat.3.10.  
to the root  
that is, to  
Abraham.

Luke 1.59,  
60,61.

2      *Mysteries and Revelations.*

**Gen. 48.15** sonnes name John. So Jacob would have Jo-sophs sons named after his and his fathers name.

3. Fathers are very tender-hearted to their children. Hence they have the name of fathers; because of the propensity of their wils, and the propitiousnesse of their good wils to them. They carry them in their bosomes as nurses. His Father loveth him. A Father pitith his child; He is full of bowels toward his children: all which are expressions of much affection, and denote the setting of the heart upon children.

4. Fathers defend their children from wrong and injury. The Ancients did expresse this fatherly care Hieroglyphically by the fish *Glanis*, that is very industrious and diligent in hiding her spawn

God is so jealous for his people, because his Name is upon his people; and he doth it for his Names sake.

3. God in Christ is very tender-hearted to his children. He sets his eye and his heart upon them. God suckles his chidren and milkes many a drop of love from his breast unto their mouth. he dandles them upon his knees, embosomes them in his very heart. He loves them, he pities Psal. 103. them, his bowels do 13. yernue towards them. Esay 63.16. He smiles on them, Jere. 31.20. and falls on their necks to kisse them. Luke 15. So kind is their Father.

4. God doth protect and defend his children from Satan, Sinne, the World, and wrath to come. He hides them in the hollow of his hand, and covers them with his wings. He is psal. 57. a

spawne and covering it; thereby to keepe and preserve the young ones from being made a prey.

5. Fathers do main-taine their children, and finde them meat, dink and cloathes. They do not give them stories instead of bread, nor Serpents for fish, but meat to live on. Neither do they suffer them to go naked, but clothe them as be-commeth children.

Mat. 7.9.

Act. 14.

Gen. 15.

a Sanctuary to them Esay 8.14. to defend them from wrong. *He that toucheth them toucheth the apple of his eye.*

5. God in and by Christ maintaines his children. He leads them Cant. 2.4. into his banqueting-house; sets his sweet meats before them; feeds them with the Kidneys of Wheat; makes them a feast of fat things, with Wine Esay 25.6. on the Lees well refined; and sancteth all their meat with love. He clothes them with Psal. 45. wrought Gold and 13.14. Needlworke; with the white Linnen of Christs righteousness, and embroiders it with all graces.

6. All Gods children Esay 2.4.5 are taught of God.

Bothby } admonition  
and correction.

And indeed the Saints learne most of their experimental knowledge under the rod Rom. 3.24. in the Schoole of correction.

Prov. 4.1. and instruct their chil-dren. And that

1. By admonition.
2. By correction.

Both which are not onely expedient, but for the most part necessary to the tutoring and disciplining of

Heb. 12.6,  
y.

#### 4 *Mysteries and Revelations.*

of children. And the same word both in Hebrew and Greek, which signifies to instruct, signifies also to correct. *To instruct by correction and to correct for instruction,*

- 2 Cor. 12. 14.** 7. Fathers provide for their children. They lay up for, and leave to their children estates, portions, and inheritances. Abraham gave an inheritance to Isaac, and to his children by Ketwah he gave gifts. **Joh. 13. 19** And Caleb gave to his daughters the South lands, and also upper and neather Springs of water.

rection. Admonition teacheth them to believe by what they heare; but correction by what they see and feele. *They are corrected for instruction, and they are instructed by correction.*

7. God gives his children rich portions. All things for this life, & **1 Tim. 6.** that which is to come. God gives them all his estate, that is, Heaven and Earth; and though they be as if they had nothing, yet they possesse all things. God, Christ, the Spirit is their portion; their lines are fallen in a wealthy place, **Psal. 16. Rom. 8.** for they are joyned with Christ.

#### *The disparity between God and Fathers; or the transcendency of God, and deficiency of Fathers.*

**I**Fathers do sometimes (having their hearts hardened, and their bowels straightned by sinne) for-

**I**But God doth never forget his people. He is alwaies a Father that loves, takes care, and provides

y 64.16 forget and neglect their children. Abraham may be ignorant of them, y 49.15 and Isaac may not know them. The mother (and the Father also) may forget the fruit of the womb, and the seed of the loines, and become cruell as the Ostrich in the wildernesse.

2. Otherwhiles Fathers do cocker their children; and spoile them by being fond of them. They spare the rod, and spoyl the child.

3. Fathers (when they instruct their children) can onely

Matth. 21. 8. 9. speak the word to them, they cannot speak it into them. Tis not in their power to mend them by speaking to them; they leave the heart unreformed. They may charge them not to offend, but cannot keepe them from offending; as doth appeare by the sons of Eli.

4. Fa-

vides for them, God Jer. 31.34. lets their sinnes slide out of his memory; He will remember them no more; but as for them, they are ever deere and preeious in his eye. God will never be unmindfull of his people, never leave them to the wide world.

2. But God never cuckers his people. God is not fond of them. He knowes how and when to strike them, as well as he doth to stroake them.

3. But God (when he instructs his people) doth not onely deliver truth to them, but them to the truth. He speaks them to be and doe, as they ought to be & do. He writes his heart in their heart,

Ezek. 36. 16. and as he would have them; so he makes them. He changeth the heart by his words speaking. He chargeth them not to offend, & keeps them from offending.

4. But

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4. Fathers cannot provide an equall portion for all their children. They cannot give all to all ; they usually give their heire the most, and serve the rest like younger brothers, who must shift for themselves, and live by their wits, by their Swords, &c.

5. Fathers are but for a time ; they goe hence, and are seene no more. Fathers are but sons of yesterday, & to morrow return to their mothers womb the grave.

4. But God divides to all alike, he gives all to all. God gives the least member, the youngest child as great a portion as he gives to the head and heire himselfe, for Rom.8. they are all coheires with Christ, and have all the same kingdom, glory, Heaven, and happiness.

5. But God is a living Gad, even to eternity. He is Father of eternity, in eternity, and to eternity ; he was, is, will be, and cannot but be God.

---

2. God and Christ, and in Christ, is called  
a Fountain, Jerem. 2.13. Zech. 13. 1.

Fountain.

The Mystery.

Gen.7.11. 1. A Fountaine is the spring and head of waters. 'Tis the wombe in which waters are conceived, and from whence they issue and stream forth,

The Revelation.

I. **G**od is he from whom (as from a Fountaine) flow all our Rivers of joy & consolation. God is the spring, the beginning, the rise, the head

*Mysteries and Revelations.* 7

forth. A Fountaine  
is the rise and begin-  
ning of waters.

2. A Fountaine de-  
notes abundance and  
fullnesse. Oh that mine  
head were a fountain of tears, that is, full  
of teares, that I could weepe abundantly. A  
Fountain hath plenty  
of waters. 'Tis very  
unusuall to find Foun-  
taines without water.

3. A Fountaine is  
(not onely capacious  
but) tenacious also; for the place which  
contains the waters  
is very dense, hard  
and well compact, least the water should  
too prodigally diffuse it selfe and so evapo-  
rate. A Fountaine  
retaines the water,  
and lets it go forth  
only at some certain  
passage.

4. A Fountaine (when  
it

head of all the waters  
of life.

2. God and Christ hath Ephes 3.19.  
an abundance; yea all Col. 1.19.  
fullnesse of grace, of  
holinesse and righteousnesse in him. He  
hath not onely a few  
droppes of grace and  
consolation, but is  
an Ocean of both; con-  
taines a whole Sea of  
goodnesse within him-  
selfe; Infinite fulnesse  
which knowes no  
height nor depth,  
nor brede, nor  
length. His mercies  
never faile.

3. God doth (not  
onely containe, but)  
also retain the waters of  
life. God holds them  
in the hollow of his  
hand; they are bound  
up in the boundlesse  
being of God, and  
cannot go away from  
God, but onely throu-  
rough one passage,  
and that is Jesus  
Christ.

4. God (through  
Christ

## 8      *Mysteries and Revelations.*

תְּפַנָּה

Ierem. 6.7. \*  
\* Standing  
water is  
dead.

תְּבִ�

an eye.

¶ Psal. 104.  
10.

Lam. 5.4.

it hath sent given)  
Ierem. 6.7. \* casteth forth the wa-  
ters. Hence the water  
is called \* living wa-  
ter from the motion  
and bubling forth.  
Fountains are so preg-  
nant and big-bellyed  
with waters, that they  
seem to be in sore tra-  
vell till they be deli-  
vered, and have found  
a meatus, a veine,  
a passage through  
which they may sca-  
turite to water the  
world.

5. Fountaines do al-  
waies empty themselves  
into the lowest places.  
They love to glide in  
the valleys of the  
Earth.

6. Fountain water is  
common to all; and 'tis  
to be had freely with-  
out paying for it. It  
was a time of great  
mystery when they  
paid for their waters.  
Every man may come  
to the Fountaine.

7. Fountaines yeald  
pure

Christ who is the ℒ  
Fountaine mouth) is  
alwaies casting abroad  
his waters; his heart  
is alway flowing and  
running forth. His  
bowels are so full of  
goodnesse, mercy, and  
love, that he seemes  
restlesse till hee be  
(through Jesus Christ)  
powring out the wa-  
ters of life upon his  
people. He is alwaies  
diffusing, imparting  
and giving forth him-  
selfe to his Saints.

5. God filleth the  
bumble, and walketh in  
the lowest of hearts. Esay 57  
Mountainous spirits Lam. 4.6  
are resisted, but val-  
ley-spirits are wa-  
tered.

6. The water of life  
(which flowes from  
the fountaine of Gods  
breast) is common to all. Iude 1.  
Eby 31  
'Tis common salva-  
tion, to be had with-  
out money, or with-  
out price. God doth  
not sell his waters, but  
gives all freely.

7. Gods water is pure,  
and

## Mysteries and Revelations. 9

pure and unmixed wa-  
ter. Dulciss ex ipso  
fonte petuntur aquæ.  
Fountain water is  
cleare, fair, and with-  
out mud.

Cant. 4.15. 8. Fountaines are  
pleasant and delight-  
full. A Fountain doth  
much adorne and  
beautifie a place, and  
adde very much to  
its pleasantnesse.

Am. 3.12. 9. Fountaines do not  
yeeld fresh water and  
salt; fresh water and  
bitter; well and ill-  
relished water doth  
not proceed from the  
same fountaine.

Ezay 58.10. 10. Fountaines are  
seldom dry, their waters  
faile not. They are  
alwaies spending, but  
never spent. They  
are like the barrell  
of Meale, and the  
cruse nf Oyle, that  
did not waste in using.  
They never give out  
all, though they be ever  
giving out.

and purifying; cleare,  
and clarifying. There  
is no muddie among  
Gods water, 'tis chry-  
stall and faire indeed;  
Αγνόη μὲν ἡδοπ, farre  
better then Wine.

8. At Gods right hand  
(that is, with Christ)  
there are pleasures and Psal. 36.9.  
delights for evermore.  
Therefore Christ is  
called a fountaine of  
gardenes.

9. There is no salt, tart,  
or brackish humours a-  
mong Gods waters; no-  
thing bitter, nothing  
ill-tasted flowes from  
God, but every drop  
is Honey sweet.

10. Gods breast is  
alwaies full, though he  
give sucke every day.  
Though his waters  
flow forth in such a-  
bundance, yet his Ci-  
sternes are never  
empty. Gods water is  
alway living; that is,  
flowing. Though we  
spend upon God, he is  
not spent by us; he is  
as full after as he was  
before. He hath not the  
lesser when he gives us all.

Though

Though Fountains hold forth much,  
yet they hold not forth all of God;  
herein they fall short.

1. **F**ountains are holding to something without them (either Sea or vapors) for their water. Though it be there conceived and formed as in the wombe, yet the seed is from without.

2. These Fountaines cannot give life though they helpe to maintaine life; neither can they restore life to the dead.

3. These Fountaines cannot fill and satisfie.

*John 4.13.* Though a man drink of them, hee is still thirsty.

*Gen.26.15* These Fountaines may be filled and stopt up, and so yeeld no water; as the well which Abrahams servants had digged;

1. **B**ut God is holding to none; he is in himselfe, and of himselfe. God is independent upon any ( being superintendant over all his ) creatures: God takes in nothing from without.

2. But God is a fountaine of living water, that is life giving: and there is nothing better to recover a poor fainting or dying soule, then Gods Aquavite.

3. But Gods water satisfies the drinker. He that drinkest thereof shall never thirst more.

4. But God will not, cannot failt of his fulnesse or freenessse. Neither can he be stopt up by any Philistines from watering his people.

*III. God*

III. God and Christ, and God in Christ is called  
Light, John 1.5. John 1.9.

Light.

The Mystery.

1. **L**ight of all the creation was the first creature. All God's words end in workes, and the first word that God spake was, Let there be light, and it was so. That first word made the first being, viz. Light.

Gen. 1.3.

2. Light is one of the chiefest ingredients of all beings. The lessle of light there is in any being, the nearer it approacheth to nothing. The more light any being hath, the more excellent, usefull and precious it is. Among stones the most Diaphanous and Lucid are most precious; and 'tis in this that one Star exceeds and excels each other in glory.

Cor. 15.  
11.  
Diaphane  
to read in  
Luke 12.7.

3. Light imparts it selfe,

The Revelation.

1. **G**od is the first "Αρχη." Rev. 1.17. and beginning of all beings. The first, not as if God at any time began to be; but because all being succeeds him. They are but second beings, flowing from God the first being.

2. God in Christ is he of whom, by whom, Col 2.16; and in whom all things are what they are. The lessle of God, the lessle of being; for, if out of the creature you subtract God, the remainder will be nothing. And this is it which makes the Saints the most precious creatures, because they are fulllest of Light, that is, God in Christ.

3. God is of a com-  
B 2 muni-

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*selfe, Tis of a spreading nature. It doth not contract and confine it selfe within it selfe, but is diffused through the whole Universe.*

*4. Light imparts it selfe freely. It is not brought by attractives, but comes of its own free motion.*

*5. Light imparts it selfe suddenly. 'Tis in almost an instant, in unconceivable time as twere in nictu reali the twinkling of an eye, dispersed from one side of Heaven to another.*

*Prov. 4.13. 6. Light imparts it selfe in abundance. It doth not stay in the eye-lids of the morning, in dawning and twilight, but arise he more and more to perfect day.*

*7. Light imparts it selfe to all. It filleth every eye.*

*municative nature. He gives forth himselfe, to, and makes all the creatures participant of his goodnessse. God doth not keene in, but gives forth his goodnessse.*

*4. God gives not by constraint or of necessity, but willingly. He is such a giver as hee loves a cheerfull givver; not induced by any argnment, but his own will and pleasure.*

*5. God gives forth himself in a moment. He no sooner saith to nothing, Let it be, but it becomes something. Creatures are no longer in making when God is in speaking the word.*

*6. God gives forth his fulnesse to his people. Fulnesse of light and wisdom of all grace, till they come to their noon-tide of a perfect stature in Christ Jesus.* *Ep. 4.13.*

*7. Christ enlighteneth everyman that commeth into*

Mat. 5.45. eye. The Sunne shines on the just and unjust. It is not confined to this or that man, but is common to all.

8. Light imparts its selfe irresistibly. It makes way for it selfe by dispelling, scattering, and breaking through darknesse.

9. Light suffers no breach. It abides whole though the ayre be divided.

10. Light abides pure though the ayre be corrupted. Light admits not of corruption; it is not infected, though it looke into all filthinesse; though it touch pitch, tis not defiled; Light hath 2 Cor. 6.14 no communion with the filthinesse of darkness.

Nobil. oft  
actu visible things visible. It discov-  
vers all things to us.  
We could not see;  
our eyes would doe  
us

into the world. All with reason, some with grace. He holds forth his light to every one, and offers it to any poore sinner.

8. God makes way for himselfe in the hearts of sinners. Hee dispels and breakes all the works of darknesse to come into soules.

9 God can ot be broken nor divided, though all creatures, wherein God is) were shattered to pieces and crumbled into their first atoms of dust.

10 God is pure, though the creatures in and with which he is, be infected. Sinne cannot touch God. Though he know it, see it, and order it, yet he is not defiled by it.

11. God is the light, Psal. 36.9.  
by which we see light.  
God reveales himselfe  
and his Sonne, and us  
& our sin to us, which  
we

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is no good but for  
the light.

we should not know  
aright but for the light  
of God.

Sic Philoso-  
pher.

12. *Light brings heat  
with it.* All Light hath  
some degrees of heat  
with it, it heats by ra-  
rifying and attenu-  
ting the matter.

12. *God enlivens as  
well as enlightens.* He  
heats and enflames  
hearts. The light of  
God rarifies, attenu-  
ates, and softens the  
hearts of men.

Psal. 104.  
83, &c.  
10. 9. 4.

13. *Light helps mo-  
tion, the day is a time of  
working.* With the  
light creatures arise  
to their severall im-  
ployments; and when  
light departs, they  
(excepting beasts of  
prey) retire, and are  
still.

13. *The light of God  
doth much helpe and fa-  
cilitate the creatures.*  
And none doe worke  
for God, but they who  
are enlightened by the  
light of God.

Ecc. 12. 7.

Job 6. 20.

Job. 3. 4.

14. *Light is very com-  
fortable.* Darknesse and  
sadnesse are compa-  
nions, so are light and  
joy. *Diogenes the Cy-  
nick* priz'd the light,  
the Sun-shine above  
any thing *Alexander*  
could give him. Light  
is a sweet, a pleasant  
thing: and therefore  
put for all kinde of  
prosperity and hap-  
pineſſe; and when *Job*  
would have the day  
of his birth cursed,  
faſhion

14. *God is our com-  
fort.* He onely refresh-  
eth & rejoyceth poor  
dejected and sorrow-  
full soules. To be with-  
out God, is to be under  
a curse, and miserable. <sup>1 Pet. 1. 9,</sup>  
To be without God,  
and in darknesse, is all  
one. To be enlightened  
and to be with God, is  
our happiness; & Paul  
concludes all in this,  
That the Saints may  
be filled with a spirit  
of Revelation, & have  
<sup>Eph. 5. 17.</sup> the

faith he, *Let there be no light in it.*

15. *Light is the beauty and ornament of the world.* It is that which makes all things shew so lovely and amiable; the fairest and most lovely objects, if set in the darke, afford no pleasure, no delight nor contentment at all.

16. *Light is homogeneall.* Every twinkling of light is light, 'tis throughout like it self, that is Light.

the eyes of their understanding enlightened.

15. *God in Christ is the beauty and ornament of Heaven and Earth.* For God & the Lamb is the light thereof. Heaven would be but an obscure place if God and Christ were not there. God in Christ is the joy of joyes, the beauty of beauty, the sweet of sweetnesse, the glory of glory. There is no contentment where God is not.

16. *God is all God.* God is God in all, God beyond all, and God without all, and there is nothing in him but God.

Revel. 22.

Quicquid  
est in Deo  
est Deus.

Hitherto you have seen wherein God is as light; now you shall see wherein light is not as God.

1. *Light is a creature,* tis a made thing. It may be said of light, it was not.

2. *Light*

1. *But God is Creator.* God was not made, but ever was God. It cannot be said he was not.

2. *But*

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2. Light (as some and they Philosophers of no small name affirm) is a body; yet of all bodies the neareast a spirit. 'Tis a spirituall body.

3. Light discovers things obvious to the eye. It cannot enlighten the inward man.

4. This Light must finde a visive faculty, or else a man cannot take it in. This light doth not give eyes, but objects to the eys; it doth not make a blind man to see.

5. This Light bides Heaven from us. It vailes from our eyes the glorious Canopie of Heaven, the beauty of whose glittering stars wherewith Heaven is enameled and bespangled, cannot be seen in the light.

6. This light gives way to darknesse. It doth sometime lie wrapt up under an Eclipse, this day is some-

2. But God is a Spirit; that is such a being as never eye saw, nor ear heard, nor hath it entred into the heart of man to conceive what he is. 10.4.24

3. But God enlightens the hidden man of the heart. Gods light reveales both his secrets and ours.

4. But God gives the eye as well as the object to the eye. He makes the blinde to see by his light. He gives the Organ as well as the Object, or the medium.

5. But the light of God opens the very Palace, yea the Presence chamber of Heaven, that is, the bosome of God to us. The light of God darkens onely these lower visibles which are not worth a glance or a cast of a Saints eye.

6. But ( as to God both night & day are alike, so ) he is alike light, night and day. He never lies vaild over with

sometyme benighted.

7. This light shall have an end. There is a time for light, and light is but for a time. There will be an eternity of time, that is duration, when this light shall be mufled up in darknesse and never shine againe; this Sunne shall set & rise no more. This ~~light~~ was in darknesse from eternity, and shall be in darknesse to eternity.

with any shadow.

7. But God shal never have an end. God shall never cease; though he be Omega and the last, yet hee will be everlasting. God will not be at an end, at the end of the world. God ever was, God ever is, and God ever will be. From eternity God was, in eternity God is, and to eternity God will be.

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I V. God and Christ, and God in Christ is called a Rocke. 2 Sam. 23.3. 1 Cor. 10.4.

Rocke.

The Mysterie.

I. A Rocke is a firme and sure foundation. Soft Stones will not beare a superstructure, nor endure the beating of a tempest. Therefore Christ calleth him a wise builder, who builds his house upon a Rocke. Such a house stands it out against stormes, because founded on a Rocke,

The Revelation.

I. God in Christ is a sure & firm foundation. If a man lay the structure of his salvation upon this Corner-stone, all the rage of Hell cannot subvert it, nor beat it down. He that believes on, that is, commits himselfe to this tried Corner-stone, shal never be confounded. God will

Per Saxonum  
Iudicium fir-  
missimum  
probatum  
Antiquum.

Mat. 7.24.

Luke 6.47.

<sup>1</sup> Cor. 3.11

<sup>1</sup> Pet. 2.6.

Rocke, a firm place.  
Soft stones as were they  
of Carthage, will not,  
nay cannot stand it  
out.

will make the roaring  
waves his Indibrium  
and scorn.

2. Rocks yield shade  
against the heate, and  
keepe off the scor-  
ching of the Sunne  
from them that lie un-  
der them, that they be  
not Sunburnt. Oh how  
great mercy is the sha-  
dow of a great Rocke  
in a weary Land !

2. The Rocke Christ  
Jesus can shade a man  
from the wrath of God.  
He can keepe a soule  
from being sin-burnt,  
or hell-burnt. He can  
refresh a poor wearied  
soul with his shadows.

**Isay 32.2.**

3. Rockes are places  
of height and eminency,  
from whence we take  
pleasant prospects and  
see afarte off ; saith

3. Christ our Rock is Psal. a  
high and eminent ; tal-  
ler by the head (as was  
<sup>1 Sam,</sup> Saul) then all his bre-  
thren. And if a man  
stand upon his shoul-  
ders hee may take a  
better survey of Heav-  
en then Moses could Deut. 34  
of Canaan, when hee  
stood on the top of  
Pisgah. He sees most of  
God that stands on  
Christ to behold him.

**Num.23.9** Balaam, from the top  
of the Rockes I see  
him, and from the  
hills. The Eagle makes  
her nest on high, she  
dwelleth in the Rock.

4. God in Christ is our  
place of strength and  
safety. Christ is a Rock  
that is Devil-proof,  
world-proof, and flesh-  
proof: none can storm  
nor undermine this  
Rock.

**Job 38.28** her nest on high, she  
dwelleth in the Rock.

4. Rockes are strong,  
and thereby places of  
security. They are Can-  
non proof, and can  
stand it out against all  
batteries and prove  
themselves impregna-  
ble.

ble. They that were in  
distresse hid them-  
m.13.6 selves in Rocks ; and  
m. 23 David for security  
came into a Rocke.

Rock. Here a poor soul  
may hide it selfe and  
be safe ; for being in  
Christ, he may chal-  
lenge law, sinne, death, 1Cor.15.45  
and hell to doe their  
worst.

5. Rocks are very du-  
rable, permanent and  
lasting. They doe not  
weare away nor grow  
weake with age. They  
were among the ~~Egyptians~~  
Hieroglyphicall  
of perpetuity.

6. Rocks yeald Honey , as God said, out  
of the Rocke with Ho-  
al. 8.12.6 ney would I have sa-  
tisfied them ; yea God  
made them suck Honey  
out.34.13 out of the Rocke.  
Sweet waters.

7. Precious stones and  
Jewels are but as it  
were the sheme, the  
spawn, or (as some Phi-  
losophers would have  
them) the sweat of  
Deut.8.9. Rocks ; all rich mines  
& ob 38.2. of Gold, Silver, Tinne  
and Brasse are in and  
among the Rocks.

5. God and Christ are  
everlasting. They ne-  
ver decay nor waste.  
Though God hath  
beene so long , and  
wrought so much, he  
is no elder nor weaker  
then he was.

6. All our Honey-  
sweet comforts are from  
our Rocke Christ. The  
gracious words which  
droppe from Christs  
mouth are sweeter Psal.19.10  
then Honey or the  
Honey comb.

7. In Christ are hid-  
den all the precious trea-  
sures of grace, wisdom, Col.3.2.  
and knowledge. The  
graces of the Spirit,  
which are the Gold  
and Silver, Pearles, and  
precious stones of the  
Saints, are the immor-  
tall seed of Christ, and  
the distilling of his  
drops of sweat upon  
us.

8. Rocks

8. The

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**Deut. 8.15** 8. Rockes yeeld the  
**Lob 28.10.** purest, the sweetest, and  
 most pleasant springs of  
 water. The clearest  
 water is that which  
 comes percolated and  
 strained through the  
 Rocks.

**Deut. 32.13.** 9. Rockes yeeld Oyle.  
**Iob 29.6.** The hardest Rockes  
 the softest Oyle. The  
 Rockes poure out Ri-  
 vers of Oyle; Water  
 like Oyle. Pliny men-  
 tioneth a fountaine in  
*Cilicia* neer the City  
*Soli*, that yeeldeth wa-  
 ter which serveth in-  
 stead of Oyle.

**Judg. 6.20.** 10. Rockes were places  
 of Sacrifice. They were  
 instead of Altars. They  
 & 13.19. laid the flesh and the  
 unleavened cakes up-  
 on the Rocke.

**Esay 2.21.** 11. Rockes have no  
 beauty nor comeliness.  
 They are rough and  
 craggy things.

12. Rockes are very  
 dangerous to stumble at,  
 and to fall on; all that  
 falls on them is bru-  
 sed, if not broken to  
 pieces.

8. The purest, yea all  
 the springs and Rivers  
 of joy flow from Christ.  
 'Tis out of this Rocke  
 that the cleare and  
 Chrystalline streams of  
 living waters bubble  
 forth.

9. Christ our Rocke  
 sends forth the Oyle of  
 the Spirit to annoint  
 his people, to supple  
 and soften their hard  
 hearts. We have recei-  
 ved an unction from  
 the holy one.

**Heb. 13.16.** 10. Christ our Rocke is  
 our Altar upon which & 9.26  
 we offer up our duties  
 to God, yea he was  
 the Altar upon which  
 himself was sacrificed.

11. Christ to the eye **Esay 53.1.**  
 of the world had no 3.  
 beauty why he should be  
 beloved.

12. Christ is a stone of **Rom. 9.4.**  
 offence, and stumbling to  
 many, but he that falls **Luke 10.10.**  
 on that stone is bro-  
 ken, and if the stone  
 fall on him, ground to  
 powder.

Christ

Christ not a Rock in all things : For,

1. **R**ocks are breath-  
lesse, sencelesse,  
and motionlesse bodies.

2. *Rockes are of the coarsest sort of creatures:* They are of a very low being, the next to nothing. They share very little of the active elements, fire and ayre. They are but earth condensd and congealed into a massie lump.

3. *Rockes ( though they are lasting ) are not everlasting.* They and time must have an end together.

4. *Rockes may be pierced through, and so cease to be places of refuge;* as tis said of Hanniball that he made his way through the Alpes with Vinegar. Or they may be scaled.

5. *Rockes ( though they were Altars ) could not sanctifie the gift;* it was not enough to make

the

1. **B**ut Christ, a living,  
lively, and active  
Spirit.

2. *But Jesus Christ is the highest of, and the highest above all beings.* He is nothing else but being; and that not constituted of any element, nor of any original principles but himselfe.

3. *But God and Christ everlasting, the Rock of ages;* His strength and all is alwaies so; He knows no end.

4. *Tis impossible that any Aqua fortis should pierce thorow Christ,* though it were the cup of his fathers wrath. The Prince of the ayre hath no ladders long enough to scale Heaven, which is the top of our Rock.

5. *But oio! Rock, our Altar doth sanctifie the gift:* What ever intense of prayer or of thanksgiving

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the oblation acceptable that it was offered upon a Rock.

giving is offered upon Christ, the offering is consumed, that is, accepted for the Altars sake.

V. *Jesus Christ is called Manna.*

John 6.48,49.

The Mystery.

Exod. 16.  
14,15.

1. **M**anna was mysterious & miraculus: therefore the children of Israel asked what it was, for they did much strange at it. It did occasion wonder in them.

*Other pro-*  
*positions.*

Ps. 78.24

2. *Manna was given to them without their labour & industry.* They resped what they never sowed, it was ready prepared to their hand; they received it also without price, it cost them nothing.

3. *Manna came down from Heaven.* That is from out of the aire, from on high. He rained downe Manna upon them, & gave them

the

The Revelation.

1. **J**esus Christ is a my. *Esay vi.*  
sterious wonder and a wonderfull mystery. Wonderfull in his being, being ineffable and incomprehensible; wonderfull in his birth, death, and ascension; Wonderfull in the eyes of all.

2. *Christ is ours, not by our merit, but by Gods gift.* Christ is given freely; we worke not our selves into Christ, nor Christ into our selves; but he comes and works us into himselfe.

3. *Christ came down Io.6.19 from Heaven;* From the highest region of his Fathers before. He was not *filius terre* an earth-borne one; though

the Corne of Heaven.  
It was from above.

4. Manna was a very excellent food ; and for its transcendency called Angels food.

10.16.21. 5. Manna had a very sweet favour ; it tasted like wafers made with Honey ; it had a very delicious and pleasing taste ; and hence its said to have a taste suitable to every mans palate.

6. Manna did not onely relish well , but it also did nourish well. It fed them as well as if they had lived on all the dainties in the world.

7. Manna fell in abundance ; they had e- nough of it :they were kept at commons indeed , and knew their allowance , but their commons was exceeding good and much.

8. Manna was given to all . It was not onely for the Princes of Israel , but for the poor also,

though he were born on earth, he was be- gotten in Heaven.

4. Christ is most ex- celling food. The best soul-feeding and soul- fatting food in the world.

5. Christ bath a sweet taste ,sweeter then Honey or the Honey-combe. Never any man tasted Jesus Christ but he cryed out , oh Psal. 34.8 good ! oh sweet ! none ever tasted him but he did please their palate.

6. Jesus Christ doth afford the best nourish- ment that can be ; for none feed on him, but they are fat and well liking. He is all nou- rishment.

7. Christ is full of all grace ; and he sets it all before his people : He doth not stint them , but they may Cant. 5.1. eat their bellies full , eat abundantly.

8. Christ is sent to all ; not to great ones only , but to great Esay 35.1. and small , rich and poore ,

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also, yea for all *Israel*.

*Exo. 16.16.* 9. It was given equal-  
ly to all. They had all a  
certaine measure, not  
one more then another. They did all share  
alike; they were all  
*fellow-commoners*, every  
man had his part, his  
*Omer*.

10. They gathered it  
every day. They could  
not subsist without it,  
it was their dayly  
bread.

11. Manna fell in the  
night, secretly and un-  
expectedly.

*Exo. 16.31.* 12. Manna was white,  
it was a pure, cleare,  
faire, and bright  
thing.

13. Manna was of a  
round figure, which is  
the most perfect fi-  
gure.

14. Manna was to be  
*broken abroad*, that it  
might be the more  
usefull to them.

poore; He doth not  
exclude any.

9. All true Israelites  
have a like share in  
Christ; they are all  
equally satisfied: He  
that hath much, hath  
nothing over; he that  
hath least hath no  
lacke. The Saints have  
all the same portion,  
and every one hath  
all.

10. Christ is our every  
dayes food. We cannot  
live without him, nor  
make a meale but up-  
on Christ.

11. Christ comes to  
poore soules secretly, and  
when they expect him  
not.

12. Christ is white and  
pure, without sin; he  
was altogether without  
spot or blemish. 2 Pet. 1.16

13. Christ was round,  
that is infinite and  
perfect; no beginning,  
no end, no angle of  
guile was found in  
him. John 14.9

14. Christ was bru-  
ised and broken for our  
sins. He underwent  
all our sufferings for  
us, Col. 1.22

us, that he might be  
to the utmost profit-  
able to us.

15. *Manna fell in all places where Israel was.*  
It was not to be scat-  
tered here and there,  
only at certain places,  
but where ever they  
pitcht their campe,  
there it fell.

16. *Manna was dou-  
bled before the Sabbath;*  
in the latter end of  
the weeke, they had  
twice as much as at  
other times.

17. *Manna came to  
them very seasonably;*  
they had starved else,  
for they had nothing  
to eat; all their victu-  
als were spent, they  
had nothing to subsist  
by.

18. *Manna is good*  
(say some) *to helpe  
onward a birth, in  
time of travell. It will  
ease the paine, and  
make the deliverance  
the more speedy.*

15. *Jesus Christ is alwaies where his people  
be.* Where they are  
there hee sends his  
*Manna* to feed them.  
He alwaies falleth among  
the tents of *Jacob*,  
which he loveth.

16. *The discoveries  
of Christ we doubted  
now in the latter end  
of the world before  
our everlasting Sab-  
bath come.*

17. *Christ came in  
the very niske and oppor-  
tunity of time:* we had  
perished in Hell for  
ever else. He came just  
when we had need of  
him; when we had no  
righteousnesse left to  
live on.

18. *Christ can ease and  
speedily deliver a poore  
soule in, and out of the  
pangs of the new  
birth. He knowes  
how to midwife the  
babē that there be no  
miscarriage.*

C. Yet

Yet Manna holds not forth all of Christ. For,

1. **T**hey had Manna onely in the Wildernesse. They had none when they came into Canaan; they had it in the way, but not at journeys end.

2. Manna fell onely on the week daies; they could not goe out to gather it; for there was none fell on the Sabbath.

3. It melted away before the Sunne; it could not maintaine it selfe against the batteries of Sun-beams.

4. They grew weary of it, and loathed it; they called it a light meat.

5. Manna fed onely the body, the outward man; it was not at all (*but typically*)advantageous to the spirit and inward man.

6. They who ate that Manna

1. **B**ut Christ shall be our Manna in Heaven also. He shall not onely be our viands in the way, but our meat also in our Country, when we <sup>In via.</sup> come home.

2. But we have more Manna fals on our Sabbath then all the weeke long. We have then two meales a day or more.

3. But we have Manna which never yeelds to any heat. Christ stands it out against wrath, hell, and persecution.

4. But the more the Saints have of Christ, the more they love (*and long for*) him. They are never weary of Christ.

5. But Christ is food for our souls: He nourisheth the inward man, really and truly, he feeds our spirits.

6. But Jesus Christ once

Manna did in the Wildernes; it could not give life to the eaters, nor keep them from hunger above one day.

7. That Manna was but of little strength, for it could not preserve it selfe in continuati-  
on; it putrified, bred worms, and stanke, if it were kept but a night.

once eaten keeps the soul not onely that it never hunger more, but that it never die. He gives eternall life.

Io 6.35.  
Io 6.50.

7. Christ (even in the grave and night of death) could and still can preserve himselfe from all corruption & putrefaction; he never loseth his strength.

dd.16.  
14.

V I. God is set forth in Scripture by the name of Heaven. Matth. 21. 25.

Luke 15. 21. & 20. 4.

Dan. 4. 26.

Heaven.

The Mystery.

I. H eaven is high and elevated farre above the Earth; therefore called the Throne of God; and Thrones are on high, to which Kings doe ascend by degrees steps, of staires.

2. Heaven (for its matter) is pure and clear,

The Revelation.

I. G od is high, a-  
bove the Hea-  
vens.

High { In glory.  
In goodnessse.

The height of God knowes no top, as his depth knowes no bot-  
tome.

2. God is a pure God, altogether cleare and  
C 2 bright,

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cleare, and therefore likened to a molten glasse; and yet they are impure (the Stars, which are the Diamonds of Heaven) in his sight.

3. Heaven is a most glorious place. Tis Gods Palace, yea his Chamber of presence.

4. Heaven is deckt, adorned, enameled, & embroidered with many a bright, glittering, and Pearly Star.

5. Heaven (for its forme) is round and circular. The Latine name *Cælum*, (which was anciently pronounced *coilum*) is derived from the Greek κοῖλος propter σχῆμα σφαιρῆς, because of its circular figure, which figure holds forth much.

1. A Circle is an infinite figure, so involved in its selfe as it admits of no beginning or end.

2. A Circle is a perfect and capacious figure:

brightly there is not the least spot of sin or darknesse in him, or with him, or neer him.

3. God is a most glorious God. All glory is in him, from him, by him, and to him.

4. God is full of all most glorious attributes, as power, wisdom, love, justice, faithfulness, &c.

5. God hath no matter nor form; and yet may very well be set forth by the form of Heaven, that is, rotundity and circularity; for that which a circle holds forth is in God; as

1. God is infinite, so altogether in himself as he knows no terms of beginning or end, but himself in himself.

2. God is a most perfect God, containing

figure : it holds and containes the most of any figure.

3. The Circle of Heaven is equally distant from the point and centre of the earth.

6. Heaven is firme and constant ; it alters not , (or at least not so much ) as other beings ; neither doth it weare away so much.

6. 20. 7. Heaven is a place of safety, thieves cannot breake thorow and steale. The Heathen thought that the safest place where their God was kept , and therefore made the Temple their verarium or Treasury.

8. The Heavens have a kind of ubiquity; they are everywhere visible ; There is no Region , nor Countrey , nor Nation,where the Heavens are not to be seen. There is no speech nor Language where their

ning all glory, excellency, light, and perfection within himself.

3. God is nearester of persons, but is equally neer to all, either Jews or Gentiles who call upon him in faith.

6. God is constant and firm in his truth and unchangeableness ; and is the same, and will be, as ever he was.

7. God is our safety, & place of refuge. None can take us out of his hand; if we make God our depository, and lay and lock up our selves in him, we shal be kept safe to salvation.

8. God is here and there, and everywhere. God is not excluded from any place. If I go up to the Heaven, thou art there ; if I make my bed in Hell, behold thou art there : even in the uttermost parts of the Sea

Acts 10.34

John 10.29

Psal. 139.8

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their voyce is not heard.

But

¶. 21. 18A  
9. The motion of heaven is swift and rapid, being revolved in twenty four hours.

2 Cor. 5.1.

Psa. 102.16  
3 Pet. 3.7.  
10.

10. Heaven is a place that endureth for ever; for 'tis there where our house eternall is. Their perishing is ex-  
as, for the burning of them, whether it will be any more then purg-  
ing of them, and reach to an annihila-  
tion of their substance, is very question-  
able, yea incredible to many.

Fecundans  
caelum.

11. Heaven maketh the Earth fruitfull. There are many Philosophers of opinion that the seeds of all things sell down from Heaven, and the fruits of the earth sprang from them. But this is cleare that the influence of Heaven maketh the earth to fructifie.

Sea shall thy hand lead and hold me.

9. God is very speedy in his motions. He rides on the wings of the wind, and comes skipping like a young Roe on the top of the mountaines.

10. God is an everlasting God; a God who knowes no end. He cannot wax old, nor be dissolved, being a pure and simple enty without composition and mixture. All things that have principles may have an end; but God arose not out of principles, neither can he admit of an end.

11. Tis from God that all our fruit is found. God sendeth downe shoures of grace which make us fruitfull. He soweth in us his immortall seed which never leaveth springing and growing, till it reach up to eternall life.

VII.

VII. Christ is called the Sun of Righteousness, Mal. 4.2.

Sunne.

The Mysterie.

Mal. 4.4. 1. **T**he Sunne bath his Orbe, his tent, or as the Scripture termes it his Tabernacle.

Mal. 4.5. 2. **T**he Sunne bath his rising and setting. He commeth forth of his chamber like a Bridegroom, & goes to bed again at even ; which is spoken in relation to several Countries ; for the Sunne knoweth no place of rest, nor hath he where to lay his head and sleep. To him both night and day is alike , for he is alway riding post, and staies nowhere.

Ob. 9.7. 3. **T**he Sunne is at the Lords commandement, for its rising, standing still, going back, or going down ; the

The Revelation.

1. **C**hrist also bath his Tabernacle.

1. In Heaven his Fathers bosome.  
2. On Earth , his Saints hearts.

2. **J**esus Christ bath also his beginning according to the flesh: For as he is the Son of God Plato vocat solam visibilis genitorem dei filium. he knew no other beginning then his Father did, and that was none. **H**e had no beginning of being, though he had of birth. And accordingly Christ had his even too ; this glorious Sunne did set, but soon arose againe to enlighten the world.

3. **T**he Sunne Christ did all by his Fathers command. He spake not by himself or himself, but all he did by virtue

22 *Mysteries and Revelations.*

the Sunne doth all by  
Gods order and ap-  
pointment. He hath  
an ordering Ordin-  
nance.

4. *The Sun* (among  
the ancients) was an  
*Hieroglyphicke of truthe* ;  
and therefore he was  
painted naked. Hence  
arose their adagiall  
saying, to speake against  
the Sunne, that is, a-  
gainst the manifest  
and open truth. And  
we have a phrase like  
it concerning an appa-  
rent truth, tis cleare as  
the Sun.

5. *The Sunne* is the  
Superintendent over the  
world. The Archbi-  
shop and Governor  
of the world; in the  
Scripture called the  
Queene (*Queen Regent*)  
of Heaven.

6. *The Sun* is of a  
wonderfull magnitude.  
Called a great light,  
and is supposed by  
some to be an hundred  
sixty six times bigger  
then the vast body of  
the earth.

*Ier. 7. 18.*

*Gen. 1. 16.*

tue of the commis- *Iohn 3.*  
sion which his Father  
gave him.

4 *Jesus Christ* is the  
very truth; the plaine *Iohn 14.*  
and naked truth; the  
rule and touchstone of  
truth. Every thing  
besides Christ hath  
something of a lie in  
it. There is much  
doubling in other  
things. Christ is unity,  
and therefore verity,  
for every onenelie is  
truth.

5. All government is  
committed into the *Ephes. 5. 10.*  
hands of Christ. He is  
*& 22 v.* *Iohn 5. 22.*  
the Bishop of our  
souls. He hath the or-  
dering and disposing  
of all; tis left to him.

6. *Jesus Christ* is very *Psa. 110.*  
Power. His  
greatnesse and  
Goodnesse. Christ  
is great without  
quantity; his magni-  
tude is unmeasurable,  
there is no limits to  
his greatness.

7. *The*

7. *Christ*

Cant. 6.10.

7. The Sun is faire  
and bright. The beau-  
ty and ornament of  
Heaven ; a Rubie set  
in that Golden Ring.  
The Sonne is of that  
brightnesse, as a man  
cannot looke on it,  
but it dazels and  
blinds his eyes : un-  
lelse he looke down-  
ward and behold it  
in water, a thicke and  
grosie medium.

Sol quia  
Solum.

8. There is but one  
Sunne. And from his  
singularity he takes  
his name. There are  
many Stars, but there  
is onely one Sun.

WWW  
Minister,  
qua lumen  
ministrat  
mundo.

9. The Sunne is the  
eye of the world. The  
Fountaine of Light.  
The Sunne enlightens  
the Moone, Stars, and  
all the World ; He is  
alwaies sending forth  
his beames of Light.  
But as concerning this  
communication I re-  
ferre you to the My-  
sterie of Light.

10. The Sunne is  
very wonderfull and ad-  
mirable.

7. Christ is clearer  
then the Sunne ; yea of  
such brightnesse, as  
were we to look upon  
him in his glorious  
being, our eyes would  
dazle and wink at it ;  
but indeed to looke  
downward and see  
him through flesh (bis  
glory vaild with grace)  
he is visible yet there-  
in the most lively Cant. 5.19.  
above ten thousand.

8. Christ is the onely  
Sonne of Righteousnesse. Mal. 4.2.  
There are many adop-  
ted Sonnes, but not a  
begotten Sonne be-  
side him. The Heavens  
called God by the 78 iids.

9. Christ is the Saints  
eye, yea the worlds eye. Iohn 3.9.  
He is the Fountaine of  
Light, in whose light  
onely we see light ;  
and there is never a  
day but Christ is mi-  
nistring and giving  
forth light to the  
world, especially to his  
Saints in the world.

10. Christs name is Esay 9.6.  
wonderfull. Angels and  
Saints

By the  
Persians.

mirable. All the world gazeth on it with admiration: yea, its so admired that by many it is adored and worshipped for a God; and many insensible creatures, (some by opening and shutting, as *Mary-golds* and *Tulipes*, others by bowing and inclining the head, as the *Sunflowers* and the *Mallow-flowers*) are sensible of his presence or absence; there seems to be such a sympathy, that if the Sunne be gone or clouded, they wrap up themselves or hang their heads as unwilling to be seene by any eye but his.

*The Son is wonderfull, especially in his motion, and operation.*

I. His motion is very strong and Gyant-like He goeth forth like a strong man is his might.

Psal. 19.4  
Jud. 5.31.

Saints for love, the world and devils for feare wonder at him. The Saints (*duly and truly*) adore him for their God: and were there ten thousand sunns, the Saints would admire Christ ten thousand times Cant. 5.1 more then all. He doth so attract and ravish their hearts by the beaming forth of his love-rayes on them, that they seeme not to be (*they are sicke and dying*) if they be not with Christ. They open when Christ comes, and shut when Christ withdraws, and will not be kisst by any lips, nor embrac'd by any armes but his.

*Christ is especially wonderfull in his motion, and operation.*

I. The motions of Christ are strong and powerfull. As when he moves

1. To convert souls.
2. To helpe his people.

3. To

Eccles. 1. 5.  
Psal. 19. 5.  
6.

2. His motion is very swift; He makes haste, as one who runnes a long race, even the whole circuit of Heaven in a day. Hence the Poets did faine the Sun to to be drawne in a Chariot by Horses.

3. His motion is constant and continuall. He is ever in motion, and ever keeps the same pace. If he do at any time stand still, tis not to ease himself; tis not for his, but his Creators pleasure.

4. He is unwearied in his motion. Hee doth not tire in running his race; He doth not spend himself by his motion.

5. The Diues motion is regular; He never goeth without his bounds, he ever keeps the zodiacke, his own line.

6. The

g. To avenge himself of his enemies.

2. Christ's motions are swift and speedy. Phil. 1. 10. Cantic. 2. 17. He flies on the wings of the wind, and steaps like a young Roe. And God never makes more haste then when he comes to the reliese of his people.

3. Christ's motions are continual. He is never out of action. His Father and he are alway in motion for the creatures good. John 5. 17.

4. Christ is unwearied in his motions. He is indefatigable in his journeyings for his people. Christ his layings out doth not spend himself and

5. Christ's motions are all regular, that is, according to his will: That is Christ's way, out of which he never goes.

6. Christ

*en. 14.*  
21. 19. 6  
*seids tela*

6. The Sun's motion is for distinction of times and seasons; day and night, Winter and Summer, Spring and Autumn, are in every place according to the Sun's motion; according to the accessie and recessie of the Sun to and from places, such are their times.

2. The Sun is wonderfull in operation.

1. The influence of the Sun doth reach to every creature; it penetrates into the bowels of the earth, and dives as deepe as the bottom of the Sea. Nothing is hid from his heat. Hee shoots forth his beams like so many darts to pierce the body of the earth, and with his lightfull rayes maketh search into the darkest dungeons. His remotenesse from the earth doth not impede his operation.

6. Christ's motion makes great difference of times with persons. 'Tis night where Christ is not, 'tis day where hee is. Tis morning sooner with some then with others. Summer and Winter, Spring and Autumn, among the Saints is according to Christ's comming and going.

2. Christ is wonderfull in operation.

1. The influence of Jesus Christ reacheth to every creature. Not Heaven, nor Earth, nor Hell hath any thing which he finds not out. All things are naked to Christ, because his eye is every where. Though Christ be seated in Heaven, yet his hand doth reach to earth, as well as his eye; He is present by his knowledge and powerfull working in every corner of the earth.

2. Christ

*Amos 9. 1.*

2. The Sunnes heat is  
felt, when his light is  
not seen. His power  
and efficacy is not  
bound up, when his  
face is vail'd with  
clouds.

3. The heat of the  
Sun dries up all filthy  
and muddy places, by  
exhaling the vapors  
which would other-  
wise corrupt the  
ayre and make it in-  
fectious and pesti-  
ferous.

4. The Sunne doth  
expell darknesse; the  
night takes her  
flight, when the Sun  
aristeth in his might.  
Darknesse nights,  
and the Sunne dases  
the world.

5. The Sun works  
diverse effects upon  
divers objects. It melts  
Snow and Ice, and  
hardens Clay, &c.  
& this is according  
to the matter it  
meets with.

6. The

2. Christ is often Ie 33. 2.  
felt when he is not to be  
seen. Hee workes  
powerfully and effi-  
caciously in his peo-  
ple, though there be  
a curtaine of dark-  
nesse drawn be-  
tweene him and  
them.

3. Jesu Christ doth  
exhale and dry up the  
stinking sinkes of sinne  
and corruption, which  
else would infect and kill his  
people. He is ever  
extracting the dregs  
of flesh, and roots of  
bitternesse.

4. Christs ap-  
pearing drives away  
darknesse. Christ  
turnes night into  
day, and evening into  
morning. Christ-  
lesse soules are dark-

5. Christ softens  
some men, and har- Rom. 9.3.  
dens others, and that  
according to his  
pleasure. He choo-  
seth and passeth by,  
makes to honour,  
and dishonor as he  
will.

6. The

תְּמִימָה  
se ficas-  
mum.

Materia  
Mistica.

## 28 Mysterie and Revelations.

6. The Sun is usefull to generation. For many precious fruits are brought forth by the Sun. It makes the Plants which were laid in their graves, to rise and spring again. Hence the Sun is called the very life and soul of the world by some, because it animates the creatures.

11. The sunne is very profitable to the world. Hee shines nowhere but the world is the better for him. For this Homer cal's the Sun *επέργαστης* hundred-handed : because he is so benefitiall.

12. The sunne is very comfortable. Alas ! what a sad time 'tis, when the Heavens walke in sable, black, mourning and teare shedding clouds ! the world seemes to be coverd with sackcloth when the Sun's ecclipsed. But men & beasts even smile together, yea the very vegetables

6. we are regenerated and borne anew by the Spirit of Christ. All the precious fruits of the Spirit, as holinesse, faith, love, joy, &c. they are all from Jesus Christ. We that lay buried in a grave of sin and misery, have a resurrection by the rising of the Sun of Righteousnesse.

11. Christ is very profitable to every soul where he comes ; for where ever Christ comes, there comes with him the love of God, joy in believing, salvation, and eternall life.

12. Oh how comfortable is the light of thy countenance, dear Jesus ! Alas ! yea, woe and alas ! how doth a poor soule droop, and will not be comforted, when thou art not shining and smiling on us ! it hangs down the head and begins to die, if thou come not : but when thou breakest

bles of the earth lift  
up their heads for joy  
when the Sun shines.  
Tis a pleasant thing to  
behold the Sun.

break est out of the  
cloud , oh how sweet  
is thy voice , and thy  
countenance lovely !  
the light of it is bet-  
ter then life.

1.11.7.

*Art gone clear Sun ? tis night, tis death to me :  
Tis day,tis life,tis all when I have thee.*

13. *The light of the Sunne swallows up the glory of the Moone , and obscures the light of the Starres ; the greater light obscures the leſſe , and makes it to be little or not at all regarded.*

13. *The light of Christ swallows up ſence and reaſon , and drownes them in believing. The day-light of Christ the Sunne , makes the night-light of ſence & reaſon the Moone and Starres to be leſſe esteemed.*

or. 15.41 14. *The glory of the Sunne is more then the glory of the Moone or Stars. That is, the Sun is fuller of light then the Moone and Stars, and gives light to them ; their light is much of it borrowed.*

14. *The glory of Christ is more then the glory of all the world, yea of all the Saints. He hath more light and righteouſneſſe then they , and they have none but what they <sup>have</sup> ~~have~~ have from him.*

15. *The Sunne can never be totally ecclipted. For the Moone (whose interpoſition betweene the Sunne and our ſight maketh an ecclipte) is farre leſſe then the Sunne, and*

15. *Jesus Christ is never totally ecclipted. If his face be hidden in great part, yet there is ſome doore of hope, or ſome crevice of light , by which the soul*

and so cannot over-  
shadow it. soule is cheered. For  
linne which interpo-  
seth betweene Christ  
and us, is leſſe then  
Christ, and cannot ec-  
clipse him.

VIII. *Jesus Christ is called a Star. 2 Pet. 1.19.  
Revel. 2.28.*

*Starre.*

*The Mystery.*

1. **A** Starre is but a piece of Heaven enlightened. The stars partake of the same nature and condition with the Heavens; they are of, in, and move with the Heavens.

2. Starres give forth their light in the night. Gen. 31.35. Psal. 136.9 They appeare (as the rulers of the night) when there is no light beside theirs; they shine when else darknesse would cover the face of the Earth: They shine in the twilight; and though they are clouded they are not eclipsed.

3 Starres

*The Revelation.*

1. **J**esus Christ is Heavens, his Fathers brightness. Hee partakes of the same nature and condition with his Father. Hee is God of God, God in God, and God with God.

2. Christ shines to us in the midst of darkness; when our owne light was darkned, our day turned into night, this Star arose and made our evening morning. He ever shines to perfect day, and never lies eclipsed, though sometime clouded.

3. Jesus

3. Starres serve for direction. They are the Traveller's and Mariner's night dyall, whereby they steere their courses, as the wise men did follow the Star which they saw before them.

4. Starres are high; setting a nest among the Starres, is setting the nest on high. And *Elephas* shewes the elevation of the Stars, behold the height or head of the Starres, how high they are.

5. The Starres are fixed in the Firmament of Heaven; they doe not wander up and downe like Comets: they move indeed, but orderly, keeping their ranks and files at a distance, never going out of their Orbis.

6. The Stars are very big and great. Some say that the least of the fixed Starres is bigger then the Moon: they are without controverfe very great, or we could not see them

3. Jesus Christ is our Deut.3.21  
guid & leader through Psa.48.14.  
the darke wildernetts  
and Sea of troubles to  
our Canaan. He is the  
true Pole-star, by which  
we steer to the bauen  
of Heaven.

4. Jesus Christ is a- Ephes.4.8,  
scended on high. His Seat  
and Throne is exal-  
ted above the Starres.  
He is enthroned in the  
bosome of his Father:  
The Lord is high, a-  
bove all the Nations. Psal.113.4

5. Christ is fixed in  
the Heavens; he hath  
taken up Heaven for  
his habitation, from  
whence he will not stir  
forth againe till he  
come to judge the Na-  
tions. He now moves  
in the Spirit.

6. Christ is exceeding  
great; all the Nations  
to him are but as no-  
thing: but as a drop to  
the Ocean, a Star to  
the Heavens, a mote to  
the Sun. Our dim and  
weake sight cannot

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at such a distance.

7. The Stars(though they be exceeding great) shew but little in the eye. A mans fense cannot comprehend the dimensions of the Stars.

Tob 38.31.

8. The Stars have a secret and admirable influence on things below. None can binde the sweet influences of *Pleiades*. Astrologers tell us strange stories of the regiment that Stars have over men and States, their affairs and maners.

Aurum  
bus solis.

*Phosphorus  
reddi dies.*

9. The Morning-star is the Suns harbinger: he is the pledge of future light. He ushers in the Sunne, and is the forerunner of perfect day.

10. The morning-star excels and exceeds all other Stars in brightness. He outshines all the Stars.

11. Stars are Emblematicall of honour and dignity. They are repre-

see his greatnessse.

7. Christ shewes little to the worlds eye. They which make fense the judge, and looke on Christ according to the flesh, have a very low esteem of Christ.

8. Christ bath a mysterious and wonderfull secret way of conveying his influence into his people, which none can impede. And he onely is truely the governour of all men; their states, manners, and affaires are transacted according to his pleasure.

9. Christs arising in the soule is the forerunner, the pledge and earnest penny of all fulnesse of grace and glory; he ushers in both.

10. All the Saints shine like Stars, but Christ is unconceivably more, bright then they; He outshines all his fellows.

11. Jesus Christ is the Star of Jacob, which notes (as the Chaldee hath

Num. 24)

sentations, and badges  
of Nobility, heighth,  
and eminency. *Maximus* was stiled a Star.  
This was the glory and  
Royalty of the woman,  
that on her head  
was a *crown of twelve Stars*. The righteous  
shall shine like Stars.

hath it) the Royalty  
of Christ; and both are  
Titles of his Honour, Rev. 22:16  
that he is the off-  
spring of David, and  
the bright and mor-  
ning Star. Therefore  
the false Christ, (the  
sonne of a lie) who  
rose in the daies of  
*Trajan* named him-  
selfe the sonne of a  
Star.

לְכָל־עַמּוֹת

The disparity which is shewn between light  
and Christ will also bold forth the  
shortnesse and deficiency of Heaven,  
Sunne and Stars in holding forth  
Christ. Onely take this one from  
Astronomers.

They say, That  
whereas all other  
Planets conjunction is  
the perfectest amity,  
the Sun contrarywise  
is good by aspect, but  
evill by conjunction.

**B**ut Jesus Christ is  
not onely good  
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43 *Mysteries and Revelations.*

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and perfection of our  
amity with Christ is  
in union and commu-  
nion.

## IX. Christ called a Councillour.

Esay 9.6.

Councillour.

## The Mysterie.

**T**He proper office of a councellour is (implied in his name) to give counsell, to advise and direct men in the managing their busynesse, according to Law.

Now to this purpose it is requisite,

1. That he be a man of knowledge and understanding, and that more especially in these two things,

1. That hee be well read and vers'd in the fundamentall Laws and statutes of the Realm, that he may know wherein the Law is for or against his cause. He need be well acquainted with the Topicks, rules and Squards of Law.

## The Revelation.

**J**esus Christ doth councell his people. Plain

He adviseth and directeth his clients how to mannage and transact all their designs according to the Law, the will of God.

Christ is furnished,

1. With wisdom and knowledge, for he is the very wisdome of God. And

1. Christ is very well read in the statutes and decesses of Heaven, hee knowes the fundamentals of Gods Law; having been the Maker and Register of them from all eternity. He knows what's to be done at the Kings bench, being to sit Judge there: & what at the court

of Requests, being  
chief Master there.

2. Jesus Christ is fully acquainted with the state and case of his people, for whom he is advocate and intercessor. He orders every thing so wisely, and orders all so faithfully, that though the old serpent himselfe be his adversary and opponent, he shall finde Ioh.14.30.  
nothing in him, nor in the cause he pleadeth, which shall prejudice him or it.

2. Jesus Christ is very  
faithfull

1. In telling the soul  
the naked truth; if the  
cause be not good,  
Jesus Christ will not  
plead it : Christ  
pleads for suffering  
Saints ; but if they  
suffer as evill doers,  
Jesus Christ will  
not speake in that  
case.

2. Jesus Christ will  
not be brib'd nor blin-  
ded. Though the  
divell

2. That he do fully  
comprehend the state  
of the cause in which  
he is to appear. To  
see to evidences, to  
examine witnesses,  
to weigh well all  
circumstances, that  
every thing be in  
order, doth much  
concern him. For  
otherwise there be  
so many quirks, quid-  
dities and evasions  
in Law, that an ad-  
versary may soon  
finde a starting hole.  
2. It is requisite that  
a counsellor be faithfull,  
and that

1. In telling the plain  
and naked truth to  
his client, whether  
his cause be good or  
no ; and not beare  
him in hand with  
fair words (for a fees  
sake) when he knows  
he shall be cast.

2. That his eyes be  
not blinded with a  
bribe. Thus he doth  
not

not sell the cause of his client, and betray or bewray it to the adversary,

3. It is requisite in a Councillor, that he be eloquent and able (Nefor like) to deliver himself with Rhetorick that may drop like Hony with soft words, and hard-strong arguments; or else he may lose a good cause for want of speaking to it.

divell ofter him all the glory of the world, he will not sell his people to him.

3. *Jesus Christ is the best spoken Councillour in the world.* Never man spake so sweetly, Cant. so convincingly, and with such authority as Mat. 7. Christ speaketh. He will not suffer a cause to be wrested or worsted either for not speaking, or not well-speaking to it.

### X. Christ is called a Lambe. Revel. 13.8.

#### Lambe.

##### The Mystery.

1. **A** Lamb is a quiet, innocent, and harmless creature, it doth no wrong nor injury to any.

2. A Lambe is very silent & patient in time of being put to death; you may binde, and fleece, and strike a Lambe, and not heare

*Isay 53.7.  
Jer. 31.9.*

*3. In 1 John 3.3. And he was  
born of a woman.*

*1 Cor. 15.31.*

##### The Revelation.

1. **C**hrist is of a sweet, quiet, innocent, and harmless nature. He never wronged or injured any.

2. *Jesus Christ was as one dumb, and opened not his mouth.* He yielded himselfe willingly to the death; Hee opened not his mouth,

*Act. 14.*

A complaining bleat.  
A Lamb doth not cry  
or strive as other crea-  
tures do.

3. Lambes were the riches of ancient times and past age. Their money was called a Lamb, because the figure of a Lamb was on it. Abraham bought a field for an hundred pieces of Silver or Lambs. And Ceydon boasting of his riches, says,

*Mille meæ Siculis errant in montibus agnæ.*  
Straying on Sicile Hils a thousand Lambs  
I have.

4. Lambs are weake  
and infirm creatures :  
so weake, that many  
times the Shepheard  
is faine to carry them  
in his bosome.

5. Lambs are very  
usefull and profitable;  
their flesh for food,  
and their wooll for  
clothes.

6. Lambs were for sacrifice ; they did typi-

mouth, nor drew his  
Sword, nor called for  
*Legions of Angels*, but  
yielded his cheeke to  
the smiter.

3. Christ is all our riches; no money will passe for currant with God, but onely Jesus Christ; Hee is the Saints estate, portion, and inheritance. Let not the rich man glory in his riches, but in Christ we may boast all the day long.

4. Christ became weak taking on him humane infirmities with the nature; and was many times in such cases as that an Angel came and ministered to him.

5. Christ is very useful, even to a necessity. His flesh is our bread, and his righteousness our clothing.

6. Christ is the Lamb Rev. 13. &  
slain, that is sacrificed  
from

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typically make atonements : *Samuel* to appease God offers up a sucking Lamb. There was a *Paschal Lamb*, a Lamb for daily Sacrifice ; for Peace offerings, &c. there was a Lamb.

from the beginning of the World, that is, in *Abel's offering* ; which was the first Lambe typicall of Christ. A Lambe in all offerings shewes Christ in all who is the body of all Col. 2. the shadows, and the substance of all Sacrifices.

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### XI. *Christ is called a Shepheard.*

John 10, 11, 14, 16.

#### *Shepheard.*

##### The Mystery.

1. *A Shepheard doth mark his sheep* ; he sets his name upon them, whereby they are known from other mens.

*Pastor a  
pastore.*

Jer. 31. 24.

Eze. 34. 2.

2. *A Shepheard sends his sheepe* ; that is, he leads them to the greene pastures and springs of Water, where they feede.

Should not the Shepheard feed the flocke ?

yes.

3 *Shep.*

##### The Revelation.

I. *Christ bath na-* John 10.  
*med his name,*  
*set his marks upon, and*  
*seal'd his people with*  
*this signe, Holinesse to*  
*the Lord, which distin-*  
*guisheth them from*  
*the world.*

2. *Christ feeds his* Tere. 3. 15  
*people with knowledge*  
*and understanding* ; John 10.  
*he leads them by the* Esaie 43  
*water springs. He feeds*  
*them in his garden, in Cam. 6.  
his temple, on beds of*  
*spices.*

3. *Christ*

3. Shepheards keepe  
watch over their flocks.  
They abide among  
the flockes to safeguarde  
them from Foxes, Wolves, Ly-  
ons, &c.

4. Shepheards often  
hazzard their lives for  
their sheep,, to defend  
or rescue them from  
beasts of prey. As  
*David* for a Lambe  
fought with a Lyon  
and a Beare.

5. Shepheards doe  
strengthen the diseased,  
and heale them which  
are sicke, bind up  
that which is broken,  
seeke that which is  
lost, and bring againe  
that which was driven  
away.

6. Shepheards keepe  
their sheepe together ;  
they suffer not their  
sheepe to stray and  
straggle abroad least  
they be lost.

7. Shepheards judge  
between the fat and the  
leane;

3. Christ keeps a strict  
watch over his sheep,  
his eye is never off  
them : he abides a-  
mong the folds to  
keep them from dan-  
ger. The Lord is my  
shepheard , I will not  
feare,&c.

4. Christ lays down John 10.30  
bis life for his sheep. He  
engageth himselfe a-  
gainst tyrants and di-  
vels who would make  
a prey of, and devoure  
his flock.

5. Christ drives gently *Essay 40.11*  
when we are with young  
and carries the Lambs  
in his bosome. He  
cures their diseases,  
and helps all their  
maladies ; He seekes *Luke 19.10*  
that which is lost, and  
binds up that which  
was broken.

6. Christ congregates  
and assembles his sheep *Eze. 34.13*  
into flockes, and his  
flocks into folds ; He  
tels them where he  
seed, that they may *Cant. 1.7*  
be together.

7. If Christ his  
sheeps that are fat  
and

know; If any push the diseased, If they thrust and shoulder out the weake, Shepheards take notice.

8. Shepheards are to give an account of their sheepe; to see that none be lacking, but that the whole number be brought in.

9. Shepheards take great care to order their sheep, to see that the infected be separated from among the flock, least they infect the whole.

10. Shepheards fleece their flocks; and 'tis but reason that he who planteth a Vineyard should eat of the fruit; and he that keepes a flock should eat the flesh thereof. This the Shepheards have for maintaining the sheep, that the sheepe maintain them.

COR. 9. 7.

and have power in their horns, push at the weake; God will affe them, who made you Lords, who by smit you your brethren?

8. Christ gives his Father an account of all his sheep. Here are all, John 10. I have not lost one. There shall not one miscarry nor die, they shall not be lacking, Jer. 23. saith the Lord.

9. Christ purgeth his Church; If any Goats and wicked ones come among the sheepe, Christ casteth them out, least a little leaven leaven the whole lump. The Lepers must not be among the cleane.

10. Christ doth expect the fleece, the fruit, and obedience of his people. And indeed his doth know his veyne, and are willing that Christ should use them as he pleaseth; and though they cannot maintain Christ his personall, yet they may Christ's my-sicknes body, and he expects it. But

But Christ is a great Shepherd, one who excels all others, Heb. 13.8.3.

1. Christ sheepe  
are all his  
owne, and that

1. By creation. He  
made us, not wee  
our selves, we are  
his people and the  
sheepe of his pa-  
sture.

2. By redemption.  
When they were  
lost hee bought  
them; and his blood  
was the price of  
ransome.

3. His sheep are more  
then ever any had, the  
flocks on a thousand  
hills are his; He hath  
Jewes and Gentles  
for his sheepe in the  
ends of the earth.

4. He goeth before his  
sheepe. He marcheth in  
the front, and leads up  
the way, that if any  
danger be, he may bid  
it barrell, and incoun-  
ter it.

5. Jesus Christ is  
able

1. But other sheep  
beards are bare,  
lings, they keep other  
mens sheep,

2. But other Shep-  
heards do not care  
not make their sheep.

2. Other sheep  
heards do seldom  
or never lose their  
lives, they never lay  
down their lives for  
the sheep.

2. Other sheepheards  
have but a few sheep,  
their flocks are but  
small.

3. Other sheepheards  
bring up the rear,  
they come behind:  
a sheep may be slain  
before they can come  
to relieve it.

4. Other sheepheards  
may

able to drive away the beasts of prey; he alone with his owne voyce can make the fiercest Lyon leave his prey. He can make the divels flee, and restraine the wrath of man. The divels tremble if Christ doe but utter his voyce.

*5. Jesus Christ our shepheard is a Prince born;* *hee is of the stock Royall:* *of no lower descent then the seed of David.*

may endeavour, but they are not able to resist the force of Lyons, &c. If an hungry Lyon roare after the prey, though a multitude of shepheards *Isay 41.4.* come forth against him, he will not be afraid of their voyce, nor abase himselfe for their noise.

*5. Other shepheards are poore slavish under-lins.* They have not that magnanimity nor skill that Princes have.

## XII. *Christ likened to a Pearle.*

*Matth. 13.45,46.*

### Pearle.

#### The Mysterie.

**I.** *Pearles have a very strange originall and birth.* The shell which is the mother of Pearle, at a certaine time of the yeere opens it selfe and takes in a certain moyst dew as seed, wherewith they swell and

#### The Revelation.

**I.** *Jesus Christs originall and birth is wonderfull.* In the fulnesse of time a Virgin mother of Christ our Pearle is overshadowed by the Spirit, and travels big with Christ, till the time came when she was

and grow big, till the time of their bringing forth the Pearle.

2. Pearles are of very great worth; they are highly prized, farre above Silver or Gold. They are the richest merchandize, and most soveraigne commodity throughout the whole world. Men hazard all, and sell all for Pearles.

3. Pearles are very rare things. Pebbles are common, but Pearles are scarce. There are but few who have Pearles.

4. Pearles have an hidden vertue, & secret excellency. Though for bulke a Pearl be small, yet in power a Pearl is great.

5. Pearles have very many excellent qualitie s.

1. They are pure, and that makes their worth.

2. Pearle

was to be delivered of such a Pearle as was the Worlds ransome.

3. Jesus Christ is of an inestimable value. He is precious above Rabies, Prov. 3.1, and all that can be desired is not to be compared to him. No mention shall be made of Pearles.

Blood precious.  
Saints precious.  
Promises precious.  
His own.

Word precious.

Faith precious.

3. Christ is very rare, that is, he is enjoy'd but by few. Few know the worth of, few sell all for this Pearle.

4. Christ bath an hid-den and secret way of working. Though hee seeme weake to the world, yet he is the power of God to sal- Rom.1.16-vation.

5. Christ bath many excellent qualitie s, as

1. He is pure and spotlesse, altogether without sin.

2. Christ

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2. Pearles are bright,  
shining and resplendent,  
lucid and transparent ; yea  
their beauty is as  
much within as  
without.

3. Pearles are firme,  
strong, and well  
compact, so as fire  
cannot consume  
them, nor ordinary  
strength breake  
them.

6. Pearles have many  
very notable effects :

1. They supply our  
need on all occasions.

2. They are for grace  
and ornament. A  
Pearle in ones eare  
is instead of an U-  
ther to make way  
for the weare ; be-  
cause the wearers  
are lookest on as ho-  
nourable.

3. Pearles are of  
great use to prevent  
posseſſion, to preserve  
natuarall strength, to  
purge melancholly,  
ſee. they are very  
or diall.

2. Christ is beauti-  
full, fair and shining,  
above ten thousand.  
Christs beautey is as  
much within as  
without.

3. Christ is a firme,  
firre and strong Christ;  
fire cannot burne  
him, water cannot  
drowne him, nor  
strength break him.

6. Christ hath many  
famous effects, as

1. He supplies our  
need on all occasions.

2. Christ is our grace  
and ornament. If we  
weare Iesus Christ,  
hee will make way  
for us through the  
preffe of evils wher-  
with we are throngd  
in the world.

3. Christ onely can  
keep us from being  
poysoned with the  
venomous sting of  
the old Serpent. He  
only can strengthen  
us, & purge out our  
cor-

**y. Pearls are called unites,** as much as to say, singular; because they are alway found out; by one and not more together.

corruptions. He is  
cordial.  
**7. Our Christ is singular,** that is, the one  
only Christ. There is  
but one Mediator be-  
tween God and man;

### XIII. Christ is the Head of the Church.

Eph. 4.15. & 5.23.

**Head.**

#### The Mystery.

**T**he head sendeth influence into the whole body. All the body is beholding to the head. The body head-  
lesse were lifelesse.

**C**hrist hath an influence into every Member of the body; he giveth every member grace, light,  
righteousnesse, &c. they have all from him.

**1. The head governs the body.** 'Tis the Throne of the soule, the seat of reason and understanding, whereby the soule orders and disposeth of the body.

**2. Christ rules and governs his body;** Christ disposeth of all the members by an arbitrary power, to what places and functions it seems him good.

**3. The head is the grace of man,** 'tis the seat of beauty.

**3. All the Saints**  
beauty is seated in the  
head, he is their crown  
and glory.

**4. The**

**4. Christ**

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4. The head doth sympathize with the body; for if the toe be trod on, the head feels it, and looks to it, and complains of it.

May 28. 4.

5. The head is the highest part of the body. High and eminent as above the rest. The top of all. The glorious beauty saith the Prophet, which is on the head, that is on the top of the valley.

6. If the head be found, though many members be weake, yet there's no great danger but a man may live. As long as the head is above water, the body cannot be drownd.

4. Christ is very sensible of all that is done to his people. If any strike them, he sayes, *Why persecutest thou me?* Acts,

5. Christ is high and exalted above all the members. Jesus Christ being to supply all, became the top of all, that from on high his precious Oynment might stream down to the skirts of his Garment.

6. Though many of Christ's members be sicke and weak, he is alwaies in good health; and while the head is alive, the body shall not die. Our head is high above gun-shot, and while he is safe, we are safe in him.

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XIV. *Christ called Lord and Master.*

John 13.13.

*Master.*

The Mysterie.

**M**asters have the command  
of

The Revelation.

**A**ll the Saints are  
at Christ's com-  
mand,

of their servants. They  
say (as the Centurion  
to his soldiers) to this man goe, and he  
goeth ; to that, come, and he commeth ; to  
a third, doe this, and he doth it. Masters by  
their command order their servants to their  
severall duties and im-  
ployments.

2. Masters doe provide  
for their servants, to  
give them their food  
in due season.

3. Masters give wa-  
ges to their servants,  
the labourer hath his  
penny, being worthy  
of his hire ; and woe  
to them that doe keep  
backe the wages of the  
labourer.

4. Masters do protect  
and defend their servants  
from oppression and  
wrong : they take care  
that their servants doe  
not lie under reproach-  
es and injuries.

5. Masters doe use  
to give their servants

mand, they stand be-  
fore him, waiting to  
know what his pleasure  
is, and what his com-  
mands be. Christ ap-  
points his people to their severall condi-  
tions ; for though they  
all have but one cal-  
ling, that's walking  
with God, yet some  
walke in one place,  
some in another as he  
appoints them.

2. Christ's servants are  
well provided for, they  
have their every daies  
meales ready drest and  
dished up for them.

3. Christ giveth his  
servants great reward ;  
they have all after  
their fight is fought,  
and course finished ; a  
Crown, a Kingdome  
prepared for them.

4. Christ is very jeal-  
ous for his servants ;  
and if any wrong  
them, he will require  
it at their hands, as if Psa. 103.14  
he himselfe had un-  
dergone the injury.

5. Christ doth al-  
low his peoples liber-

some daies of liberty  
and recreation ; they  
allow them some gay-  
day-daisie, times of va-  
cancy and pleasure.

ty for honest recreati-  
ons, and of good re-  
port; onely he warns  
them that they take  
heed of Hidepa he  
Wantonnesse, Moore-  
field licenciousnesse,  
and Exchange fashions,  
whose fashion is to be  
alwaies in exchange of  
fashions.

But never was there Lord and Master  
like our Lord and Master. For,

1. **M**asters haue  
not their ser-  
vants hearts in their  
band. Masters may  
command to obedi-  
ence, but cannot make  
their servants obey-  
ent.

*The Masters doe many  
times pinch their ser-  
vants both in meales  
and moneys ; and give  
them not a compe-  
tent allowance.*

*Some Masters many  
times (for their owne  
advantage) put their  
servantes upon dangerous  
imployments by Sea  
and Land, such as doe  
often*

1. **B**ut Christ hath  
all his servants  
hearts in his band.  
Christ can as well  
make his servants obe-  
dient, as command  
them to obedience.

2. **B**ut Jesus Christ  
lets all his servants sit  
at full Table, and gives  
them great wages ;  
no lesse then Heaven  
for their penny.

3. **C**hrist never puts  
his servants upon any  
imployment which should  
prove a detriment to  
them ; there is not the  
least danger in any  
worke

often hazard their lives.

4. Masters doe but seldomie promote their servants, least it derogate from their owne honour, and disadvantage their owne trading.

5. Masters doe not (though their servants were captivated white agents and factors for them) redeem their servants with laying downe their lives for them.

6. Masters are many times respecters of persons; they respect and use one servant better then another.

7. Masters put their servants upon service, but give them no strength nor ability to doe it. The masters will not helpe them with one of their fingers.

8. Masters many times take

worke to be done for Christ.

4. But Christ prefers all his servants to the same glory, the same happiness, the same heaven, which hee himselfe enjoyes.

5. But Christ layes down his life for all his servants, whom hee found captivated by the devill for being agents against himselfe.

6. But Christ loves all alike; Jew and Gentile, bond and free are all one to him, and are alike in him. Col.3. II.

7. But Christ lends, yeagives his people his strength to doe their worke. If he bid them pray, he gives them Rom.8.26 the Spirit to helpe their infirmities; if hee bid them repent, he gives them repen-tance, &c. He does their worke in them. Esayas6.13 and for them.

8. But Christ covers

21

and

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take great offence at a little fault, and so torn away their servants and looke no more after them.

9. Masters doe not allow their servants to sit at Table with them, much lesse doe their masters serve them.

John 15.15

10. Masters doe not impart their secrets to their servants ; they reserve them for boosome friend.

and wishes at the failings of his servants ; hee doth not turue them out of doores, but loves them still.

9. But Christ makes all his servants his fellows, they sit at the same Table, yea he himselfe comes forth to serve them.

10. But Christ acquaints his servants with his secrets. Christ is familiar with his servants, and telz them all his and his Fathers heart.

John 14.26

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X V. *Christ is called a Lyon. Rev. 5.5,*

*Lyon.*

The Mysterie.

I. **T**He Lyon is a very majesticall creature ; Majesty sits enthroned in his very looks : which occasioned this speech from Philip of Macedonia, that an Army of Harts (which are timorous creatures) having a Lyon to their Captaine were

The Revelation.

I. **J**esus Christ doth carry Majesty in his face. There is Majesty in his looks, Majesty in his words, Majesty in his walking. One Christ in the head of a Company of (though but Hart-hearted) Christians, is enough to oppose, scatter and vanquish

were more terrible than an army of Lyons that had an Hart to their Captaine. And hence it may be that they take and subdue Lyons, by casting a vaile upon their face; as if all their force lay in their Majesticall looks.

2. Lyons are very magnanious and couragi-  
ous ; they are alwaies conquerourts ; and are Hieroglyphicall of Do-  
minion; and it was ac-  
counted ominous if a  
woman brought forth  
a Lyon, as signifying  
that Country to be  
subdued by strangers.  
Hence the adage *societas leonina*. The ruling,  
yea the over-ruling so-  
ciety.

vanquish the most po-  
tent Army that ever  
the Prince of dark-  
nesse and god of this  
world could raise a-  
gainst the Saints. The  
lookes and words, of  
Christ affright his ene-  
mies.

2. Christ's Majesty doth  
not want magnanimity ;  
Christ never incoun-  
terd with any but hee  
was conquerour. He  
conquered the devill,  
and rid in triumph  
through his Kingdome  
(the ayre) when he a-  
scended on high. He  
conquered the world,  
trampling it under his  
feet. Hee conquered  
sinne condemning it.  
He conquered the  
wrath of God appear-  
ing it. When the wo-  
man brought forth  
the Lyon of the Tribe  
of Judah, it portended  
nothing lesse then the  
conquest of the devils  
Kingdome.

3. A Lyon is a terrible,  
dreadfull, and formidable  
crea-

3. The voyce of Christ  
(especially in the last  
E. 3 day

creature. When he lifts up his roaring voyde the beasts of the field tremble, and hide themselves for very feare.

Anno 3. 8.

2 Sam. I. 23

★ Ju  
14.

Hanc ob  
causam  
valvis fa-  
morum leo-  
num effigies  
adspinge-  
bantur.

creature. When he lifts up his roaring voyde the beasts of the field tremble, and hide themselves for very feare.

4. Lyons are robust and strong creatures; it is said of Said and Ima, than they were stronger then Lyons. And when the Sun palleth through Ery, its then in its greatest strength; \* out of the strong came sweetnesse.

5 Lyons are watchfull creatures. It hath been a tradition that they are *insomnes*, that they sleepe not : perhaps they sleep not so much as other creatures; but that they sleepe not at al is absurd to think: but their eye-lids being too little to cover their great eyes, they doe sleepe with their eyes somewhat open and *affining*, which hath occasioned it to be supposed that they slept not at all.

6. Lyons are full of  
generosity to them that  
are in want.

day ) is most dreadfull  
to the wicked, it makes  
them cry to the moun- Ra.  
taines to cover them,  
as not being able to a-  
bide his voyce.

4. Christ is very strong, for he is the power of God. He is a mighty man, mighty with God, mighty as God, yea the mighty God; and a soule abideth in strength when it passeth through Christ.

5. *Jesus Christ* who  
is the keeper of *Israel* ps.  
neither slumbers nor  
sleepes; he never shuts  
his eyes, but hath  
them alwaies open  
upon the just. *Hee*  
winkes not so much  
as to the twinkling  
of an eye. He alwaies  
stands centinell for  
his people, and is al-  
waies looking about  
him to see if any dan-  
ger be approaching.  
He watcheth over his  
people for good.

6. Christ is full of  
glory, compassion, and

prostrate themselves at their feet. They will not touch any who by submission humble themselves before them.

*Corpora magnanimo fatis  
est prostrasse Leoni.*

Lie on the ground before the Lyon stout,  
And that's enough from's paw to keep thee out.

7. Lyons are witty, cunning, and crafty, (yet not fraudulent) creatures.

8. Lyons are creatures which will be sure to revenge injuries done to them. They will prey on them who would make a prey of them. When *Juba* (as the story lieth) marcht with his army through the Deserts of *Africa*, a young man of his company wounded a Lyon; but the yeere following, when *Juba* returned, the Lyon again meets the Army

and

tendernesse of Bowels to all that humble themselves before him. Hee relis, and (Lyon-like) teares in pieces the proud, and giveth grace to the humble, with whom also he makes his habitation. Oh Christ is much taken with humble soules.

7. Christ is wise, he outwits the policy of hell and the world, yet useth no false dealing.

8. Christ will also take vengeance on all that have wounded him or his people; such as would prey on Christ, shall be made a prey to Christ. Though they wound Christ in his passage through the Wildernes of this world, yet certainly when hee comes againe to judge the world, he will single out all that shoothe their Arrowes at him or his, or him

E 4

in

and from among them singles out the man that hurt him, and tears him to pieces, suffering all the rest to passe in peace and safety.

in his members, and will without mercy teare them in pieces. But as for the peaceable, peace be to them, and the whole *Israel* of God.

### XVI. *Christ is called a Vine.*

*John 15. 1.*

Vine.

#### The Mystery.

1. **A** Vine is a goodly, faire, and pleasant thing to look upon. And that

1. For the pomp and stateliness of the leaves, which vaile the Grapes from the scorching Sunne.

2. For her loving im-braces, with which she clasps about walls, trees, and poles.

3. For her big bellied Grapes; for the many bunches and clusters which hang like earings to adorn her.

3. A

#### The Revelation.

1. **J**esus Christ is very faire, lovely, and amiable to look upon. And that

1. For the skirts of his Garments which doe hide our soules from the heat of wrath.

2. For his many loving im-braces where-with he clasps and embosoms his belov-ed ones.

3. For the graces wherewith he is pregn-ant. The many clus-ters of Grapegraces which like Jewels set him forth.

2. The

*2. A Vine hath a very  
pleasing acceptable and  
gratefull smell.*

*3. A Vine is of a spreading  
nature ; it shooteth forth  
its sprigs, and spreads out its  
armes; it alwaies takes  
up more place.*

*4. A Vine is very fruit-  
full, it brings forth a  
abundance of Grapes,  
from which Wine (the  
blood of Grapes) is prest  
forth a liquor that hath  
many excellent qua-  
lities.*

*1. Wine is a speciall  
good medicine for an  
ulcer; by reason of its  
heat and moderate  
drying.*

*2. Wine is comfort-  
ing; it makes merry  
and glads the heart  
of man; it lightens  
the heavy heart, it  
cheeres up and re-  
vives the spirits,  
which were impriso-  
ned in damps of me-  
lancholy. It makes a  
man forget his af-  
fliction.*

*ch.11.19  
Jn.10.15  
Jn.10.34*

*2. The savour of Christ  
is like sweet Oyntment  
poured forth.*

*3. Christ is very  
spreading; from Adam  
to a Family, from a  
Family to a Nation,  
from a Nation to the  
world.*

*4. Christ brings forth  
abundantly; from him  
is all our fruit found,  
and from him there  
flowes forth blood  
which is better then  
Wine, and hath many  
transcendent qualities  
in it.*

*1. Christ's blood is  
the best medicine to  
cure the ulcers  
which sinne hath  
made in the hearts  
of men.*

*2. Christ is full of  
comfort, and fills the  
soule with comfort.  
Hee revives and  
cheeres up poore  
drooping soules;  
and when he comes,  
the soule forgets  
the sorrows and  
pangs which it lay  
under, while he was  
absent.*

3. Wine doth refresh the inward and outward heat, and thereby quickens the stomach. Paul would have Timotheus drinke Wine to heat his stomach, which was cooled by drinking Water. Wine cauleth the stomach to have an appetite to meat; it helps concoction, and conveyeth nourishment thorough all parts of the body. It increaseth strength, maketh pure blood, maketh the body wel-coloured, and is of great use to such as are in consumptions.

4. Wine is a remedy against taking of Hemlock, and other cold poisons; as also against the biting of Serpents and stings of venomous beasts which kill by cooling.

5. Aqua-vite is drawn out of wine; tis the

3. Jesus Christ both refresh and stir up the roots of grace in the soule, which many times are kept under by cooling temptations. He provokes the soule to strength of appetite after the bread of life, and helps the soule to digest and concoct the marrow wherewith he feeds it. He strengthens and beautifies the soule, and keeps it from languishing under a consumption. He is, (oh how sweet!) a cordiall.

4. Christ is the best Antidote against the Hemlock of sinne; against the bitings of the old Serpent, and stings of this venomous World, which else would hurt and kill the Saints.

5. The Spirit who is the water of life flows from

the spirit of Wine  
which is of great  
use to preserve and  
prolong the life of  
man.

from Christ ; which  
helps the soul when  
it faints , and recov-  
ers it out of its  
swooning fits.

### The disparity between the Vine and Christ.

**I.** *T*he Vine as it  
needs ground to  
stand on , so also props  
to uphold it ; for it  
cannot stand alone by  
reason of its weakness .  
Tis an adjective sub-  
stantive .

**2.** *The Vine of it selfe*  
*is not serviceable to any*  
*thing ; it is so brittle*  
*that it will not serve*  
*to make a pin . All its*  
*excellency is in fruit-*  
*bearing .*

**3.** *Vines are confined*  
*to certaine places , and*  
*inclosed ; and are not*  
*common to every mans*  
*use .*

**4.** *A Vine geth soon ,*  
*it is very short-liv'd ,*  
*and endureth not*  
*long . It makes hast to*  
*its*

**1.** *B*ut Christ is of  
himselfe , and  
stands by himselfe , and  
needs not another ei-  
ther as a foundation  
to stand on , or a prop  
to leane on , he being  
all himselfe .

**2.** *But Christ is most*  
*excellent in his owne*  
*person ; and were it to*  
*be supposed he could*  
*bear no fruit , yet*  
*himselfe were most*  
*excellent and glorious .*

**3.** *But Christ stands*  
*in the streets , and he*  
*that runnes may take*  
*and taste how good*  
*and gracious he is to*  
*all that come unto*  
*him .*

**4.** *But Christ is long*  
*liv'd , even to eternall*  
*life . Christ doth not*  
*grow old , nor decay :*  
*but*

its bignesse, and dies suddenly.

3. A little wine (as a drop or two) cannot effect much, it cannot cheare at all.

4. we may drinke too much Wine and so sin against God and our owne soules. For

1. It causeth woe, sorrow, contention, babling, rednesse of eyes, and wounds.

2. It inflames to pride, and lust.

3. It maketh a mocker, and rageing.

4. It openeth the mouth to speake perverse things.

5. It makes us insensible of danger.

6. It taketh away the heart.

7. It maketh sicke.

8. It makes a man to affect evill men.

9. It makes a man a transgressor.

10. Its overcometh.

7. wines comfort is transient, is soon past away; But like the crack-

but is and will be for ever.

5. One drop of the water of life, and the oyntment of the Spirit exceedingly revives a soule.

6. We can never drink too much of Christs wine; nay, the more we drink the better we are; and therfore he calls upon us to drink abundantly, till we be filled and overcome into an extasie of admiration. What ever evill commeth. by drinking much Wine, the opposite good is attained to by drinking much of the blood of our Vine. There is no excesse in drinking of Christs flagons; a man shall not be a transgressor thereby.

7. But the comforts of Christ are durable. They are for evermore. They

crackling of Thornes  
under a pot.

8. In a Vine there are  
many superfluous and  
fruitlesse branches, empty  
Vine branches,  
which bear no Grapes.

They never cease to  
be.

8. But in Jesus Christ  
there is not one fruitlesse  
branch ; there is not Cant. 4.2  
one barren among  
them.

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XVII. Christ is called a Friend.  
Cant. 5.16.

Friend.

The Mystery.

I. A Friend is as a  
mans own soul.  
Deut. 13.6  
Jonathan loved David  
with a wonderfull  
love ; that is, as he lo-  
ved his owne soule.  
Hence a friend is ex-  
prest by *alter ego* an  
other-selfe ; *amicorum  
una est anima in duabus  
corporibus*, they have  
but one soule in two  
bodies. There is Identity and oneness  
between friends. And  
so looking on them  
as themselves, they  
love them as them-  
selves.

2. A friend much re-  
joiceth his friends

The Revelation.

I. Christ loveth his  
people as his  
owne soule. As the  
husband in loving his  
wife loves but him-  
selfe ; even so Christ  
loves his friends in Eph. 5.22  
himselfe and as him-  
selfe. They are as so  
many members with-  
out which the body  
were incomplet ;  
and therefore Jesus  
Christ loves them as  
one with himselfe,  
lookes on his friends,  
as without which he  
were not one, and  
therefore loves them  
as his oneness.

2. Christ is much de-  
lighted

joyeth in a friends company and communion. They joy in each others enjoyments; they are not at rest but in being together: each makes one life double, by making a double life one.

ligged in the company of his friends; He is alwaies drawing neerer and neerer to them, and drawing them neerer and neerer to himselfe; they are alwaies in his arms embraced by him.

—cum sit junctissima, iunctior esse  
Expetit, & vinclo semper proprio ligari.

Friendship when nearest, neerer it would be.  
And by a closer tie bound fast to thee.

3. A friend is very free in impacting his mind to a friend. He accounts nothing worth knowing unless he make it knowne. He rips up his most inward seckers to his friends. Job calls his friends inward friends.

or the men of his secrets.

4. A friend over-looks all disparity and infirmity; if hee finde not equality, he makes it. Friendship is so generous, that it will love misery, it will looke on deformity as handsome, if it be but dress in the livery of friendship. A friend

3. Christ maketh known all his and his fathers will to his people; He hides nothing from them which concernes them to know. I have called you friends; for all that I have heard of my Father I have made knowne unto you.

4. Christ overlookes all our infirmities, and deformities; and though there were such inequality and disproportion, yet he would love us. There was disparity in age, he the Father of eternity, we the sons of yesterday: in estate, he heire of all things,

friend never thinkes his friend too poore, or too despicable to be owned by him. Deformities doe not keep off a friend from loving.

5. A friend loveth at all times, and therefore sticketh closer then a brother. He doth not leave his friend in adversity, but is as much his then as ever.

*Quo res quinque cadunt, unum & communem periclit.  
Una salus ambo bus erit.*

One common well or ill to both shall be. What ever comes to passe: so one are we,

A true friend is a country to the banished, a patrimony to the poore, knowledge to the ignorant, to the feeble a support, to the sickle health, to the afflicted a comfort: indeed he keeps open house, and accounts all things hee hath common to his friends. 'Tis said of *Archefilans*, that he laid

things, we shall nothing: in beauty, he the loveliest of ten thousand, we black and deformed sin with he the Sonne of God, we the off spring of earth: in conditions, he holy, we finfull.

5. Christ never leaves big people in time of streight and dangers, though they be adde and water, he will be with them. Christ stickes close to his friends.

Jesus Christ is an haven and harbour to poore shipwreckt soules; he is indeed all in all to his poore friends; his treasuries stand open to his friends, they may come and take abundantly; yea sometimes hee brings it before they come to fetch it; they have it before they aske it.

Hoc

laid a bag of money under his sick friends pillow, rather choying that his friend should have the pleasure to finde it; then the paine to aske it.

*Out of La.  
has in the of  
million of  
aversion.*

*Caufius* hath a story  
of one *Zenothemis*,  
who when his friend  
*Menecrates* was degra-  
ded of his honour, and  
had his goods confis-  
cate, and every one a-  
voyded him as a mon-  
ster, tooke him home,  
and made him parta-  
ker of his treasures:  
*Menecrates* weeping for  
joy, told him that he  
was not so sorry for  
want of wealth, as for  
this, that he had a  
daughtet marriagable,  
but deformed. Never-  
thelesse *Zenothemis*  
told him he should not  
be troubled at that;  
for I (saith he) will be  
her husband, though  
she were but halfe a  
woman, having a body  
mishapen, and limping,

6. A friend when  
absent in body, is present  
in

Hee is all hee is, and  
employs all hee hath,  
and doth all he doth,  
for his friends. Jesus  
Christ is such a friend  
to poore sinners, that  
though he finde them  
degraded of all their  
honour, that is, being  
with God; have all  
their goods, that is,  
*all the creatures* con-  
fiscated; and gaz'd  
on by Angels as mon-  
sters: yet hee takes  
them home, cloaths  
them with his white  
Linnen, supplies their  
wants with his ful-  
nesse. And that there  
may be nothing wan-  
ting to compleat  
their happinesse, he  
will marry them to  
himselfe; Hee will  
overlooke all their  
deformity, forget all  
their disproportions  
and make them his.

6. Christ is bodily in  
Heaven, yet with his  
people

in affection ; A friend is more where hee loves, then where he lives. | people on earth ; he is present with them, as with his father.

— Non nos mare separabingens,  
Nec vias nec montes , nec clausis maria portis.

Nor Sea, nor way, nor hills, nor wals, nor gates, Though wide, high, shut, shall make us separates.

It hath been observed that Palmes di- vided one from another by an arme of the sea, have bowed their stoppes one towards another, as witnessing their amity, and protesting against the Element which had disunited them.

Jesus Christ though placed in Heaven, is continually inclining his head towards his friends ; he is ever and anon looking to them, and coming to them : for nothing can keepe him off from his friends.

7. Christ gives his friends sweet counsell : he is their councellour in all cases. He directs their way for them, and sheweth them how to order all their goings.

8. Christ setteth a watch over his friends. He is very tender of them, and is as jealous of them, as of his own Name. He vindicates his friends

from evill

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evil reports, and frees them from danger.

from Satans accusations; and defends them from the powers of darkness.

9. *A friend is willing to spend his life for a friend.* Men have been willing to dye to save their friends alive. For a good man, Rom. 5.4. that is, for a friend one would dare to die.

9. Christ layeth down his life for his friends, or rather for his enemies, to make them friends. Christ dies that they may live. And greater love can John, 15.1 no man shew then to lay down his life for friends.

10. *A friend can doe that for a man with credit, which were a disgrace for a man to do himselfe:* things (as to beg, &c.) are gracefull in a friends mouth, which would make ones selfe to blush.

10. we by our friend Christ can be bold with God. He for us, and we by him can goe to God with full assurance; but of our selves, and by our selves, we durst not look God in the face.

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II. Concerning the Spirit.

XVIII. *The Spirit of God is set forth by Oyl, Unction, and Anoyntment.*

Psa. 45.7. John 2. 20.27.

Oyle.

The Mystery.

**O**ne will never  
dye or hardly evir  
morn mingle

The Revelation.

**T**he spirit will  
never mingle  
nor

daleffe it  
be well  
eaten.

mingele or incorporate with any other liquid thing. It being full of aire swims upon, and cannot endure to be kept under.

2. Oyle cannot be dyed up by Summers heat or winters cold: its able to conserve and maintaine its being against the scorching Sunne and incroaching Frost.

3. Oyle is of a soft and softning nature; it hath a dilating quality, which by soft and insensible degrees, spreads and still gaines upon the bodies where it falleth.

4. Oyle strengthens, and this I suppose was one end, among many others which they had in annoynting their bodies, to strengthen themselves.

5. Oyle is of a fat and feeding substance, its a very nourishing thing. A feast of fat things, or of Oyles.

6. Oyles

nor become one with the flesh. The Spirit is from above, and alwayes lives above; the Spirit cannot be under the command of any lust, &c.

2. The Spirit cannot be dried up by any heat of persecution, nor by any cold and chilly season, wherewith the soule is often almost benummed; it will live, though flesh would stifle it.

3. The Spirit doth supple and soften the heart; it doth sweetly diffuse it selfe upon the soul, and ever makes way till it have filled the soule with grace for grace.

4. The Spirit of God doth strengthen every soule upon which he is powred forth. He is Eph.6.10. the power of Gods might in which the Saints are strong.

5. The Spirit feasts us, and by the Spirit wee are far and well likeing before God.

F 2 6. The

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*Isay 26.6.*

*Psa.104.5.*

6. Oyle procureth beauty, it maketh the face to shine: it makes a cheerfull countenance.

7. Oyle was used for lights; the Virgins tooke Oyle in their Lamps to keepe them burning, that they might give light.

8. Oyle is of an opening and clarifying nature.

9. Oyle mitigates pains and aches, it makes a man that is anoynted therewith more agile, nimble, and fit for motion.

10. Oyle heals wounds, allayeth swellings, expels poysons: The Samaritan poured wine and Oyle into the mans wounds who fell among thieves. Oyle searcheth into the wound, and opens it.

*Luk.10.34.*

11. The Olive was an Hieroglyphicke of wisdome among the ancients.

6. The spirit is the beauty of Saints. He makes their faces as the faces of Moses and Steven to shine most gloriously.

7. The Spirit is the light of Saints. The spirit illuminates them to know all things which are freely given them of God.

8. The Spirit opens our understandings, clears our sight, and cleanseth our soules.

9. The pouerings forth of the sweet Oynments of the Spirit doe asswage the grief of soules; they ease the soule, and fit it for motion Godward.

10. The Spirit onely (by his word to, and worke in a soule) can heale its wounded conscience. The Spirit allayeth the swellings of pride; and expels the poyson of Satan which came into the soule with his fiery darts.

11. The Spirit teaches us the wisdome of God; and this done, brings

Antients. The Olive branch brought to Noah discovered the waters abatement.

brings an Olive branch of peace, and assures us that the flood and deluge of Gods wrath is abated and gone.

XIX. *The Spirit compared to Wind.*

John 3. 8.

*Wind.*

*The Mystery.*

1. *The wind is of a subtle and invisible nature ; no man ever saw it , nor is its way known. It passeth the search of reason to finde out whence it commeth , or whether it goeth.*

2. *The motion of the wind is very swift ; and therefore 'tis said, to expresse Gods swiftnesse, He flies upon the wings of the wind.*

3. *The motion of the wind is various ; it doth not alwayes blow one and the same way ; and its severall motions have severall effects*

*The Revelation.*

1. *The Spirit is invisible, and works invisibly : all his wayes are unsearchable and past finding out. The naturall man knoweth not the things of the Spirit, nor indeed can he.* 1 Cor. 2. 14

2. *The Spirit is very quick, and swift in motion : he is every where, and moves in the hearts of his people without going from one to another.*

3. *The Spirit moves variously, now after the North wind, then after the South wind ; and its motions have various* Cant. 4. 6.

effects and various operations.

4. The wind worketh powerfully, strongly, and irresistibly. It hath a mighty force in making away all that stands in its way. It turnes up the *Cedars of Lebanon* by the rootes. It rends the Mountaines, and breaks the Rocks. The *Italians* made a God of the wind and dedicated a Temple to it, because they had seen its force in tearing the ships, and dispersing the Army which *Sigismund* had prepared to invade *Italy*.

*John 3.18.* 5. The wind bloweth where it listeth. We cannot command the wind to blow where or as we would have it; it moves, and ceaseth to move, freely.

6. Winds dissolve the clouds, and so occasion raine to water the earth, to soften it, and make

thus operations in the soule.

4. The Spirit is mighty in operation, there is no standing before it. It brings downe and levels all the high and lofty mountaines exalted in our hearts against grace. It roots up the roots of bitterness; rends the hard and flinty hearts of men. The mighty power of the omnipotent arme of God worketh irresistibly in the things of nature and grace. Well may the Spirit be worshipped for God, being so omnipotent.

5. God hath mercy on whom he will. He sends the wind of his grace to blow in one soule, and not in another; and at one time, and not at another. He worketh in every one severally as he will.

6. The Spirit doth dissolve the clouds of iniquity, and waters the heart with teares of

make it fruitfull.

of repentance and godly sorrow, and keepes the heart soft and humble, and makes it fruitfull.

7. The wind bath a cleansing force; it purgeth and purifies the ayre, which else would be condensed and putrified.

7. The Spirit doth cleanse the soule, and purge the heart from deadnesse and dulnesse, and grosseenesse, that it may not be corrupted.

8. The wind is of a searching nature, it finds out the most hidden places; it passeth through the most private corners and most indiscernable crannies.

8. The Spirit discernes and finds out the hidden thoughts of men; it searcheth betwixt the joynrs and the marrow. The Spirit trieth all things.

9. The wind cooles and refresheth us in hot times; the wind tempers the distempers of nature.

5. The Spirit doth sweetly coole, refresh, and comfort our souls in the heat of fiery temptations.

10. The wind disperseth and scattereth clouds, and so, maketh a serene, faire and cleare ayre. It dispels mists and fogs which did darken the ayre.

10. The breathings of the Spirit make fayre weather in the soule; so as the soule may clearely see the Heavens, yea the boosome of God open in Christ ready to receive it.

11. The wind hath a cherishing and a fructifying

11. The Spirit, of a barren wilderness makes a

fyng force. Without  
the wind nothing  
would grow or pro-  
sper.

a fruitfull Land. It is  
the Spirit that cheri-  
sheth and animates our  
soules.

**XX. The Spirit likened to Water,**  
**Ezek. 36.25.**

*Water.*

**The Mystery.**

**1.** **W**ater for its  
rise is from  
**Eccle. 7. 1.** the Ocean : thence  
they come and thither they return.

**2.** Water is a very  
necessary thing ; we  
cannot live without  
water. Its necessary.

**1.** **T**o quench our  
thirst, to allay the heat  
of our stomacks, the  
height of misery is  
**¶l. 63. 8.** express by a barren  
ground where no  
water is, because a  
man may die with  
thirst.

**3.** Its necessary to  
soften things hardened,  
which otherwise are  
of no use to us ; as  
flame, &c.

**The Revelation.**

**1.** **T**he Spirit flowes  
forth from God,  
and to God he re-  
turnes and carries  
many a soule with  
him.

**2.** There is a neces-  
sity of the Spirit, we  
cannot live to God,  
but by the Spirit.

**1.** Nothing can sat-  
iate the longings of a  
thirsty soule, but a  
draught of the flagons  
of the spirit. How dry  
and parcht is that  
soule which hath not  
the Spirit !

**2.** The Spirit softens  
our hards hearts, which  
are even baked toge-  
ther for want of wa-  
tering.

*2. Water.*

*3. The*

3. Water is necessary to quench fire; sometimes the fire goes from the chimney to the house top, and then we see the use and necessity of water.

- 4. Water is necessary to cleanse us, to cleanse our bodies, and our clothes, &c.

5. Water is necessary to make our gardens and our fields fruitfull; the earth would gape for thirst, and open its mouth wide enough to swallow us up, were it not for water.

3. Water is a free and cheap thing, easie to come by; it doth not cost us much. It is a common element, none are barred from it, any may goe to the River and drink. 'Tis a sad time when water is sold.

3. The Spirit onely can quench the aspiring fire of lust, pride and passion; which else would burne poore soules into ashes, and consume them to nothing.

4. The Spirit onely Ex. 36.25 washeth us, and cleanseth us from all our pollution and defilement.

\*5. The spirit by watering us with the streams of his grace doth make us fruitfull and abounding in every good worke; and did not he water us every moment, the roots of grace would not be able to bear fruit.

3. Hoe every one that thirsteth, come and buy water, (that is, the Spirit) without money, and without price; who ever receiveth Christ, in him shall be a fountaine of living water, that is, John.4.14 the Spirit. Woe to us were wee to buy our waters.

4. There

4. water is a plenti-  
full element; tis a copi-  
ous thing ; there is  
water enough to sup-  
ply all.

4. There is Spirit e-  
nough for every poore  
soule, to supply all  
their wants, and to last  
even to eternity.

### III. Concerning Saints.

#### XXI. *Saints are called Babes.*

*1 Cor. 3.1.*

#### *Babes.*

##### The Mysterie.

1. **B**abes beare in  
their faces their  
fathers image ; they re-  
present them of whom  
they be begotten.

2. Babes are some-  
thing of our selves with-  
out us ; they are bran-  
ches broken off from  
us ; they are our selves  
in fraction.

3. Babes are growing  
things ; they doe in-  
crease more and more  
unto man-hood.

4. Babes are very  
harm-

##### The Revelation.

1. **T**he Saints are the  
image of God.  
Man is but the Scio-  
graphy , Saints are the  
Eiconography of the  
Divine nature. No-  
thing is such a lively  
representation of God  
as is a Saint.

2. The Saints are as  
so many sparkes struck  
out of God. As so many  
babes issuing out of  
him, and yet still abi-  
ding in him.

3. The Saints grow  
from grace to grace, till  
they come to be per-  
fect men in Christ.

4. The Saints are an  
harm-

barmlesse, they are not injurious, nor malicious to any.

5. Babes cannot goe alone, nor feed themselves; and therefore have their nurses to attend them, to taste their meat and put on their cloaths for them.

6. Babes cannot bear strong meat, they are fed with milke, and such things as are most nourishing, soonest digested and most easily concocted.

7. Babes are very deere to us, we are tender of them, our very hearts are set upon them.

barmlesse generation; they are oppressed, but opprefſe not; wronged; but wrong not.

5. The Saints have the Spirit & Angels to guide feed, and guard them: they cannot take care for themselves, and therefore have overseers.

6. The Saints while babes are fed with milk, joy and comfort: but indeed when they are grown up, they must feed on courſer fare at times. They have gall and wormwood for many a meale.

7. God is very tender of the Saints his babes; his eye and his heart is alwaies towards them.

XXII. *Saints called Children.*

Eph 5.1. &amp; 1.5.

*Children.*

## The Mystery.

1. **C**hildren are born of us; they are the seed of our loyns, and the fruit of our wombs.

2. Children partake of our nature; they are flesh of our flesh, and bone of our bone.

3. Children are called by our name; our name (and not anothers) is named upon them.

4. Children have their portions from their parents; parents provide maintenance and livelihood for their children, and leave their estates to them.

5. Children sit at our Tables with us, they feed on the same food, and dip their finger in the same dish with us.

6. Chil-

## The Revelation.

1. **T**he Saints are born and begotten of God. The seed of God, and travell of Christs soule.

2. The Saints are partakers of the Divine nature, they are Spirit of Spirit.

3. The Saints are called after Gods Name, Godly from God, Christians from Christ, Spirituall from the Spirit.

4. God provides for his people, &c that they may not want, he himselfe is become their portion. All God is, all God hath, all God can doe is theirs.

5. The Saints eat the food of God, and that is Gods enjoyment: they have the same meat and drink with Christ.

6. The

117,28 6. Children are free  
they doe not pay tribute  
as strangers doe ; they  
are born to priviledges,  
whereas strangers  
buy their freedome.  
As Paul told the Cap-  
tain, I was free born.

123,26 6. The Saints are born  
to great and glorious  
priviledges; though indeed Christ bought all  
for them, and bought  
them to enjoy all.  
They are free men,  
and the denissons of  
Heaven.

---

Thus the Saints are children con-  
sidering them as from their parents: They  
are children also considering them as  
so their parents.

1. Children are very  
teachable; we may  
learn them any Lan-  
guage, Art, or Science  
we please: their genius  
is flexible.

Mat.18,3. 2. Children are very  
humble ; therefore  
Christ said to his Disci-  
ples, Whosoever shall  
humble himselfe as this  
little child, the same is  
greatest in the King-  
dom of Heaven. They  
doe not take care for  
great things , they  
are not minding the  
world,&c.

3. Children are obe-  
dient

1. The Saints are very  
flexible and yet-  
ting to the teachings of  
God. Their hearts are  
at Gods command and  
dispose.

2. The Saints are not  
only humbled, but they  
are also humble ones.  
God dwelleth with the  
humble, that is, with  
the Saints. The Saints  
minde not the things  
of the world, nor seek  
they great things for  
themselves.

3. The Saints are obe-  
dient

dient to their parents ; they are at their parents beck. They do but wait to know their parents will, that they may obey it.

4. Children are very tender of their parents honour , that neither they or others blemish it. They will rather suffer themselves than suffer their parents to suffer. Tis storied of a Kings sonne who was tongue-tied, that seeing one about to strike his father, by straining himselfe loosed the strings of his tongue, and cryed out strike not the King. So tender was he of his fathers welfare.

5. Children, and all they had and did was anciently for their parents. As appears by

<sup>Gen. 48.22.</sup> Jacob, Gen. 48.22. I give thee one portion above thy brethren, which I conquered with my Bow and with my Sword. Which Jacob himselfe never pur-

dient to God ; yea 'tis their meat and drink to doe his will ; He is their father, and they honour him.

4. Saints are tender of Gods honour ; if any revile them , or strike them , it goes not so much to their heart ; but they cannot endure to see their fathers honour in the dust. Though they be silent and tongue-tied when they themselves doe suffer ; yet their love and duty to their father constraines them to speak if his Name be like to suffer. They take more care for God then for themselves.

5. The Saints are all they are, and doe all they doe , and imploy all they have for their God. They account not their being worth enjoying , but as it may be laid out for God. They are in the world as Christ was in the world , and that is to doe

purchased, but his sons did when they kild the Sichemites ; onely hee was Lord over them, and all they conquered, and therefore called it his, as if it had been purchased by himselfe.

doe their (ashee did his) fathers will ; they live in God, and live for God. God is their end, and not they themselves.

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XXIII. *Saints called Heires and First-borne, Rom. 8.17.*

*Heb. 12.28.*

*First-borne.*

The Mysterie.

229, 29 1. **T**HE First-born had a Princeley power and dominion over their brethren. They bowed downe before them; they were next to their Father in honour.

2. The First-born were Priests in their Fathers families, till the Levites came in.

3. The first-born had the inheritance; the rest had but a piece of money : and to this day

The Revelation.

I. **T**HE Saints are made Kings to God ; and God makes the world their brethren (after the flesh) to serve them. They are next to God in honour.

2. The Saints are Priests to God, to offer up themselves a holy and acceptable sacrifice unto God.

3. The Saints have Heaven for their inheritance; the world hath but a small allowance for

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day we see that men use to make their inheritance to the first-born. And besides the inheritance, the first-borne had a double portion of the goods.

*Deut. 21. 17*

4. *The first born were redeemed with a great price ; the redemption of a first born was with no lesse then five Shekels.*

*Gen. 27. 15*

5. *The first born had a peculiar sort of apparel, whereby they were distinguished from others ; such was Esau his goodly rayment, which Rebecca put upon Jacob.*

6. *The First borne had the blessing annexed to him ; and unlesse they were supplanted as Esau was by Jacob, they were blessed of their Father, especially when their fathers were about to die.*

בָּכֹר  
primo gen.  
gen.  
כָּרוֹך  
bless.

for all they have amounts to no more *Ecclesiastes* than vanity. God makes himself and all to the Saints. The Saints have a double portion; they have for this life, and *1 Tim.* that which is to come.

4. *The Saints are redeemed with a great price, with the precious blood of Christ ; he himselfe was their redemption-money.*

5. *The Saints are cloathed with the goodly rayment of Christs righteousness ; holiness is the Saints livery, whereby they are distinguished from the rest of the world.*

6. *The Saints are the blessed of the Lord, and none can take either birthright or blessing from them ; they are blessed, yea and they shall be blessed. Jefus Christ blessed them at his departure, and that blessing shall never depart from them.*

*The*

The difference between the Heirship of  
the children of men and the chil-  
dren of God.

I. **A**mong the chil-  
dren of men, all  
cannot be heires; they  
cannot all have the  
inheritance.

I. **B**ut the Saints are  
heires together, Rom. 8.17  
yea heires together  
with Christ; they all  
have all.

*Their co-heirship appeares:*

- 1 They have all the same fathet. Ephes. 4.6
- 2 They are all of the same body. Ephes. 3.6
- 3 They have all one Spirit. Eph. 4.3,4.
- 4 They weare the same apparrell. Gal. 3.27,
- 5 They all have the same gifts of grace; 28.  
one faith, one hope. Eph. 4.4,5
- 6 They all have the same promisē. 7.
- 7 They have the same or the like atten-  
dants, viz. Angels. Ephes. 3.6  
Heb. 1.13.
- 8 They shall all have the same glory, the 1 Peti. 4.  
same crowne incorruptible, which fa-  
deth not away; and they shall all enjoy  
it in the same place. There's roome e-  
nough for Abraham and Lot.

2. The first borne of  
this world are heires  
only to a little earth; their  
inheritance is  
but of this world.

3. The first borne of  
this world are oftentimes  
by policy deprived of  
their

2. But the Saints are  
heires of Heaven; they  
are borne to a King-  
dome that is above.

3. But the Saines  
cannot be by policy or  
of force deprived either  
of

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their title, and by force  
deprived of the enjoy-  
ment of their inheritance.  
They are supplanted  
as *Esau* was, and turned  
out of all.

4. *The first-borne of  
the world are heires one-  
ly of a temporary inheri-  
tance; their inheritance  
will not live as long as  
they are to live: they  
must leave it all.*

of title or possession; for  
their life and inheri-  
tance is hid with Christ  
in God. Their treasury  
is in Heaven where Mat. 6.19  
moth cannot corrupt,  
nor thieyes break tho-  
rough and steale.

4. *But the inheritance  
of the Saints is ever-  
lasting in the Heavens:  
it will never decay, but  
outlast time it self, be-  
ing to endure for ever.*

---

XXIV. *Saints are called Sheep.*

*John 10.*

*Sheep.*

*The Mysterie.*

1. *S*heep are very  
harmlesse crea-  
tures. Hence prover-  
biall *oegcawis* *Biov*  
*chw*, to live like a  
sheep, that is, harm-  
lessly. And *oegcawis*  
*n̄* *more burins.*

2. They are creatures  
which the beasts o' prey  
we look after, they are  
haunted

*The Revelation.*

1. *T*he Saints are an  
harmlesse, quiet,  
and gentle people. They  
suffer wrong, but doe  
none. To live the life  
of a Saint, is to live  
quietly, peaceably,  
voyd of offence to-  
ward God and man.

2. The Saints are the  
game which wicked  
men, the dogs, wolves,  
and

haunted and hunted by dogs, wolves, and foxes; no creatures live in more danger than sheep, and therefore need a shepherd.

3. Sheep are patient creatures, they open not their mouth when led to the slaughter.

4. Sheep are sociable creatures; they company much, and keepe together in flocks.

5. Sheep are contented with hard fare; though they are kept but on commons, they will live.

6. Sheepe are very tractable creatures; you may lead them where you please: as God led Joseph like a sheep.

7. Sheep are profitable creatures; they are as usefull as any creature; they are altogether usefull; there

and foxes of the world, *bunt for*. They are ever prosecuted and persecuted by the ungodly of the world.

3. The Saints bear the band of the Lord *P̄l.39.9* with patience; though he kill them they will not complaine.

4. The Saints delight to be congregating; they meet often together and flocke together to enjoy God in each other.

5. The Saints are contented with a little; though they have but pulse, but bread and water, they can live contentedly; they looke not after superfluities.

6. The Saints are willing to be led by God, they will follow the Lambe wherefover he goes.

7. The Saints are very profitable where-ever they come; they are doing good and enriching the world with

is nothing in a sheep  
but is of good use.  
They doe enrich their  
owners.

*8. Sheep are fruit-  
full, they increase and  
multiply exceedingly.*

with what God hath  
given them; the world  
would not subsist but  
for the Saints.

*8. The Saints are  
as a flock of sheepe,  
whereof every one  
beareth twins, and  
there is none barren  
among them.*

## *XXV. The Saints are likened to Eagles.*

*Matth. 24. 28.*

### *Eagles.*

#### *The Mysterie.*

*I. E*agles are quick  
sighted; their  
eyes behold afarre off.  
They are also strong  
sighted, for they (such  
as are genuine) can  
for a long time looke  
against the Sun with  
an open, stedfast, and  
undazed eye. For  
their quicklighted-  
nesse, we proverbiaally  
call a quicksighted, as  
also an insighted man  
*An Eagle-eyed man.* A  
man who can quickly  
search and dye into  
the

#### *The Revelation.*

*I. T*he Saints are  
cleare and quick  
sighted; they can see  
from Earth to Hea-  
ven; they can through  
Christ looke on God  
with an open eye,  
whom the world can-  
not see and live. They  
are also well insighted  
in the things of God;  
they pry into the se-  
crets of God, and into  
the mysteries of god-  
linesse. They foresee  
the evill, and hide  
themselves, whereas  
the

*Job 39.29.*

נְשֵׁר  
שׁוֹר

*Job 39.29.*  
b. inueniend  
parvula  
deum in  
mox.

*Acts 1.10*

*Job 1.*

the depths of business,

and tradition, ch. 10. v. 12.

2. *Eagles are very*

*speedy winged, and swifte*

*of flight ; tis said of*

Paul. 23. *Saul, and Jonathan,*

*they were swifter*

*then Eagles ; and tis*

*said of Eagles, they*

*make haste to the*

*prey. The flying of*

*the Eagle is used in*

*Scriptures to denote*

*exceeding swiftnesse.*

as Jer. 48. 40. Jer. 4. 13.

Lament. 4. 19. Hos. 8. 3.

Nahuc. 1. 8.

Job 9. 26. *all such as*

*bloody birds of prey*

*and birds of prey.*

Aquila ab  
quale. Job 39. 30.

3. *They are greedy in*

*dividing and devouiring*

*the spoyle. The young*

*ones sucke up blood.*

*And this is the reason*

*why the Roman Legion*

*carried the Eagle ; for*

*Birds of prey were*

*usually taken into Es-*

*signes of war, and al-*

*bout with a violent*

*death.*

4. *The Eagles doe*

*mount up on high and*

*soare aloft. They dwell*

*in the rocks ; They*

*make their nests on*

*high, they exalt them-*

*selves*

the wicked passe on  
and are inflamed.

2. *The Saints are*

*very speedy and swift*

*in their motions to*

*Christ. They runne*

*yea they fly to him ;*

*they make haste to*

*their God. They flee*

*away as an Eagle to-*

*ward Heaven, and are*

*carried upon Eagles*

*wings. They fly as*

*Doves to the win-*

*dows. They are not*

*well, but when they*

*are soaring aloft to-*

*ward the bosome of*

*God.*

3. *The Saints eat so*

*heartily of Christ, and*

*feed on him with such*

*good stomacks, that they*

*even prey on Christ.*

*They are very greedy*

*in sharing Christ's*

*banquet. They suck*

*up much of his blood,*

*which is better then*

*Wine.*

4. *The Saints love to*

*dwell on high, and to Phil. 3. 20.*

*have their conversation*

*in Heaven. They build*

*their nest above the*

*Stars, in the bosome of*

*G 3 God*

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selves, even to the Stars.

God. They are not of the earth, neither can they rest here, but mount up (like Eagles) to be with God.

5. The Saints are not weary in their motion toward God. They run without weariness, they walke without faintnesse. They are held up, and therefore they hold out unto the end.

6. The Saints are lively and fresh; they doe flourish, and are green in their old age. They renew their strength, but casting away their owne, and taking the strength of Christ: Death doth not end their life.

7. The Saints are where Christ is; they abide with Christ and will not leave him: & where should they go? he onely is the food of eternall life.

8. The Saints are not smitten with the lightning of Gods wrath: The consuming fire, that is, the wrath of

Is. 40.31

5. Eagles are unre-  
served in their flight; they  
doe not faint with  
flying, but continue  
long, and hold out  
long in flight.

6. Eagles are lively  
and long lived; for they  
renew their strength  
(by changing their  
feathers). Hence *A-  
quila vivacior* more  
lively and lifefull than  
an Eagle.

7. Eagles are where  
the carcase is; where  
ob 39.30 the slaine is, there are  
49.14.28 they; and where the  
carkasse is, there the  
Eagles are gathered  
together.

8. Eagles (as 'tis  
storied of them) are  
not stricken with light-  
ning. Hence the Poets  
say that the Eagle was

Ju-

God

Jupiter's Harnelle-bearer ; And it may be for this they were in the Roman Legions.

9. *Eagles seldem or never eat the prey alone, but they suffer other birds to feed together with them. The ancients did set forth benignity under this Hieroglyphick of an Eagle with other birds taking meat out of the same pot.*

10. *The Eagles doe wage a continuall war with the dragons, and will not be at peace with them : there is irreconcileable hatred betwixt them.*

11. *The Eagles are contemners of reproaches and affrains ; though the night-crows provoke them, they are not moved as it.*

God doth not touch them, nor come neere to them, for Christ hath borne it for them.

9. *The Saints doe not increaeb to themselves, but admit of a community. They doe not eat their morsels alone, but are willing that any, yea that all should partake of their dainties. They are not so evill-eyed as to grudge any the participation of the Gospel-feast.*

10. *The Saints are continually in war with the principalities and powers of darkness. Michael and his Angels are alwaies fighting against the devill and his angels.*

11. *The Saints take no notice of the night-crows of the world, the sons of darkness, they are not at leisure to thioke of them, when they revile and reprobate them.*

Saints

## XXVI. Saints are called Angels,

Rev. 14. 15. &amp;c.

## Angels.

## The Mysterie.

**Psa. 104. 4.** 1. Angels are of a pure & spirituall nature ; they have not flesh and bone as we have. And hence 'tis that they are invisible and cannot be comprehended by our sensess.

**Luke 24.  
9.**

**Mat. 25. 31** 2. Angels are very holy. When the Sonne of man shall come & Rev. 14. 10 his holy Angels. And hee shall be tormented in the presence of the holy Angels.

**2 Sam. 14. 22.** 3. Angels are very wise. David was wise according to the wisdome of an Angel of God, able to discerne betweene good and evill ; and for their wisedome Angels are called

Saints bcc  
post hoc, non  
hic ex hoc.

## The Revelation.

**T**he Saints are of a pure and spirituall nature. Though they are in the flesh, they are not flesh ; for that which is of the Spirit, is spirit. They are indeed such as the world sees not, though they look them in the face. For the Saint is the hidden man of the heart; A Saint is a man in the spirit.

2. The Saints are a people of holinesse, yea of his holiness ; that is, holy in the holiness of Christ. They are altogether holiness to the Lord.

3. The Saints are a wise people. Wise as Serpents, wise to do good. They are wise as, yea wiser then Angels ; for to them is made known by the Saints the manifold wisdom of

**John 1.**

**Ezay 6.**

**Ephes. 1.**

called *Intelligences* : this being the difference between them and men, that Angels are *intellectual*, and men *rational* beings. Angels use not *Syllogismes* or *Inductions*, &c.

of God; none understand God better than Saints, for they know him by the light and wisdom of himselfe, that is, Christ and the Spirit.

*4. Angels desire to pry much into the mysteries of grace and mercy by Jesus Christ.* The Gospell is a deep which they take great paines to stoop down that they may peep into it, and as through a Key-hole see the wisdom, goodnesse, and power of God.

*5. The Saints make it all their busynesse to study Christ, and the Gospell; they dig and dive for it as for an hid treasure. They are ever peeping and prying into the bosomie of Jesus Christ, that they may know that love which passeth knowledge.*

*5. Angels are lively, beautifull, and shining.* Stevens face was as the face of an Angel, that is, shining with glory; for when the Angels did appear they appeared in brightnesse; and therefore 'tis that they are painted in the most youthfull and beautifull shapes. And when we praise a man for beauty, wee say he is like an Angel.

*5. The Saints are faire and lovely; they shine in the beaties of holinesse, that is, the comlinesse which Christ hath cloathed them with. They need not paint or patch their faces, for tis their beauty to be without spot; faith Christ of his Spouse, thy voyce is sweet, and thy countenance comely.*

**3 Pet. 2. 11.** 6. Angels are great  
in power and might ; they excel in strength

**3 Thes. 1. 7.** **Psal. 103. 26.** they are mighty ; for one Angel in a night slew an hundred fourscore and

**2 Kings 19.** five thousand in the camp of the *Affyrians*, and when they arose behold they were all dead corps.

**Dan. 9. 21.** 7. Angels are swift in executing their busynesse. They have wings and fly, as Gabriel was caused to fly swiftly.

**Ps. 103. 20.** 8. Angels are very obedient to God, they do his command.

Their obedience is seen first in their service to God.

2. In their service to such as are Gods.

Toward God.

1. They stand before him, as a waiting man or servitor before his Master ; to heare his voyce, and know his plea-

6. The Saints are strong in the power of Gods might, that is, Christ who strengthens them. By the strength of their God they encounter with and put to the rout whole Myriads of temptations, and conquer millions of corruptions.

7. The Saints are very swift in their motions Godward; they are carried on the wing of spirituall affectiōns, and mount up to God.

8. The Saints are obedient to God, they stand ready prest to doe his will.

They serve God, and one another for Gods sake.

1. The Saints stand waiting upon God, to know what is his good pleasure concerning them ; that when they understand

pleasures To stand before a man in Scripture phrase is to wait upon a man.

2. Angels admire, reverence, and adore God and his glorious Majesty; and therefore veile their faces before him.

3. They give glory to God, yea tis their very businesse to sing Hallelujahs to God; Τὸν αἰγάλεον λατρεύεια ὁδὸς ταλασσῶν. Angels worship is Psalme-singing or praise-singing unto God.

They doe their service,

1. Joyfully. The Morning stars sang together, and all the sons of God shouted for joy.

2. Angels doe their ser-

stand what is his good and acceptable will, they may be in readynesse to every good word and worke.

2. The Saints veile their faces with many a scarlet blush of self-abhorrency, when they stand before their God. They have high, and honourable thoughts of God, whom they reverence and adere.

3. The Saints make it their worke (and account it their greatest wages) to give glory to God. They know no other glory then to glory in the Lord, and to give glory to the Lord.

The Saints do their service.

1. Joyfully. 'Tis their very delight (as it was Christ's) to doe the will and sing the praises of their God.

2. The Saints are reall

service faithfully ; they keep close to their worke, and turne not aside on any pretence : neither doe they mince their worke and do it by halves.

3. Angels are constant in their service ; they proceed sic et non res to the uttermost, and persever to the end.

4. Angels are unwearied in their service ; they runne and returne, and are as lively at the end as they were at the beginning. They are fiesch and ready for new expeditions.

5. Angels seeke not themselves in serving God. They know not themselves, nor love themselves, but in and for their God. They will not take the least honour to themselves.

real, cordall, and Rom.,  
faithfull in their service of God. Their heart is wholly set on God. Promotion shall not bribe them, nor affliction fright them from the service of God.

6. The Saints go on from strength to strength, degree to degree, grace to grace, even to a compleat and perfect stature in Christ Jesus.

7. The Saints run without weariness, and walke without faintnesse ; they are not spent in spending themselves for Christ. They are alwaies strong in the power of Gods might.

8. They Saints are to doe nothing to their own, but all to to the glory of God. And saith Peter, Gaze not on us, for wee have not done this, but Christ hath done it.

To be doubled or  
a plus, and thus  
is signified both  
in proportion and in  
addition.

2. Angels serve the  
Saints. They are  
all ministring  
spirits sent forth  
to minister for  
them who shall  
be heires of sal-  
vation.

1. Angels reveale  
Gods mind. They  
are Gods messengers  
going up and down  
the world to discov-  
er God. They are  
Gods Nuncios.

2. Angels rejoice  
at the conversion of  
sinners; they are  
glad when the num-  
ber of heavenly Qui-  
rifiers is increased.

3. The Angels at-  
tend the Saints, who  
are committed to  
their charge, that  
no evill touch  
them.

it. And David, not  
unto us, (be doubles  
it) not unto us,  
but unto thy name  
be the praise.

2. The Saints  
also serve the  
Saints.

1. The Saints (by  
the words of their  
mouth and the  
worke of their  
hand) doe preach  
and publish to the  
world what is the  
mind and will of  
G'd, and that is  
holinesse.

2. The Saints are  
like minded; tis  
their joy to see  
or heare of any  
poore soules being  
brought in to the  
number of such as  
shall be saved.

3. The Saints doe  
attend the Saints;  
they have an eye  
to the good of all  
men, but especially  
to

*Psa. 91.22.*

them, nor any danger come neere them. They are to beare the Saints in their Hands, that they dash not their foot against the stone.

And therefore

*Psal. 34.7.*

1. *They encampe about them.* The Angell of the Lord encampeth about them - that feare him, and delivereth them.

*Zach. 1.12.*

2. *They pray for them,* as the Angell in *Zachariah.* How long O Lord of Hosts wilt thou not have mercy on *Jerusalem*, and on the Cities of *Judah?*

*1 King. 19. 6.7.*

3. *They supply the wants of the Saints in time of need.* They are ever taking notice of the Saints conditions and ca- fes,

to the houshold of faith. They take a kind of charge of each other, to watch over one another, and to bear up one another.

And therefore

1. *They doe encampe one another,* and guard and garrison one another with their utmost power.

2. *The Saints pray for each other,* and carry one another deare and precious to the Throne of grace. They are so one in the oneness of Christ, that they cannot be unmindfull of them which are borne of the same will of God as they themselves are.

3. *Saints* (as they have all from Christ, so they) *Lay out all upon Christ;* if they finde him hungry they feed him, if thirsty

*Inke  
Keep  
selues  
one  
ther.*

ses, and according-  
ly apply themselves  
to them. They have  
drest a dinner for  
the Saints, who else  
had given up the  
ghost for hunger.

4. *They are often sent to comfort the Saints.* They often bring them glad tidings of great joy.

9. *Angels are blessed;*  
and their blessedness  
is in this, that they are  
continually in the  
sight and enjoyment of  
God.

10. *Angels are ap-  
pointed to their severall  
functions;* They have  
not all the same im-  
ployment, nor are  
they all of the same  
degree : there are  
Principalities, powers,  
&c. but all know and  
keepe their own rank.

thirsty they give  
him drinke, if naked  
they cloath him ;  
if in prison, they <sup>Mat. 25:35,</sup>  
visit him. They will <sup>etc.</sup>  
not see Christ in  
want.

4. *The Saints are often messengers of  
good news to each  
other,* when they  
are declaring Gods  
dealings and im-  
parting their severall  
experiences.

9. *The Saints are a  
blessed people,* and bles-  
sed in this that they  
have the Lord for  
their God, that they  
see him in his light,  
and live in his life.

10. *The Saints are  
appointed to severall Or-  
ders and ranks,* to severall  
offices and im-  
ployments. Though  
they are all members,  
yet seated and situated  
in severall parts, and  
for severall uses.

<sup>1 Cor. 12:  
14, &c.</sup>

Though

Though the *Saints* are in many respects lower then the *Angels*; yet in this they are higher then the *Angels*, viz.

Heb. 2. 16.

**T**HAT Jesus Christ and the Angels are not one as head and members so as to make up one body; he tooke not to himself or on himselfe the nature of Angels.

**B**ut the *Saints* and Christ are one body; they ate bone of Christs bone, flesh of Christs flesh, yea Spirit of Christs Spirit: for that which is borne of Spirit is Spirit. Christ tooke <sup>1 Cor. 12.</sup> into as well as unto himselfe the seed of *Abraham*.

**The**

XXVII. Saints are likened to Gold.

To Job 23. 10. Isa. 13. 12.

Gold.

The Mystery.

**G**old is a precious metall; Tis a metall that is priced at an high rate ; and in Scripture precious things which are of great value are set forth by Gold ; and tis because of its worth that it is so much sought after , and so much made of.

2. Gold is a solid and well compacted metall, closely united within it selfe. Tis not so porose as other mettals.

3. Gold is a pure metall ; it hath the least drossie in it of any metall : and hence it is that Gold is more free from rust then other mettals are.

The Revelation.

1. The Saints are a precious people; The Saints are greatly esteemed,

1. Of God's portion Deut. 39. 9  
as his glory. Esey 46. 13
2. Of the Angels as Psa. 91. 11.  
their charge.
3. Of their fellow  
Saints as their  
brethren.

2. The Saints are closely united

1. To God.
2. To one another ;  
and if they divide , tis  
because of the drossie  
that cleaves to them.

3. The Saints are the  
purest of men, for they  
are men purified and  
refined. Other men  
are full of flesh, which  
is drossie ; but the  
Saints are full of the  
Spirit,

*gurum ab  
TIN  
more.*

*TIN  
Job 37.22,*

4. Gold is of a beautifull, shining, and glittering colour. When tis faire and cleare weather, we say *aurescit aer*, according to Job's expression, *faire weather*. (the originall is) Gold commeth out of the North. And when we would make any thing faire and beautifull we guild it over.

5. Gold is *very pliant*; you may bow it; it is reckoned among its natures to be soft and pliant. And this softnesse is from the great quantity of spirits which are in it, which ever helpeth to enduce yeelding.

6. *Gold will endure the fire.* Saith Job, when I am tried I shall come forth as Gold, that is, I shall lose nothing (*unlesse it be drosse*) I shall not be consumed in the fire. Gold doth not lose

Spirit, and that's their purity.

4. *The Saints are fair and lovely through the splendour of Christs Golden beauty* which shines and fits upon them. Its faire weather, a Golden, a cheerfull time with a Family, City, or State when the Pro. 11. righteous shine in it. They are the Gold, the beauty of the world.

5. *The Saints are of a soft and yeolding nature.* Eze. 3. They have new hearts of flesh filled with Spirit, which makes them pliant and flexible to the will of God. Their hearts doe (*as wax to the Seale*) yeeld to the impressions of God.

6. *The Saints are not consumed in the Furnace of affliction*, though heated seven-fold. Though it burn their bodies into ashes, and reduce the flesh into the first Atomes, yet the Saint, Dan. 13. by the

by being in the fire it keeps its excellency in despight of the envious rage of fiery flames.

the Gold is preserved : *the man in the spirit*, which is the Saint, cannot be toucht. The Saints Job 23.10. come forth like Gold, that is, shining and full of glory.

7. *Gold can do much, it hath great command in the world*: according to the Italian Proverbe, Love can doe much, but Gold can doe more : it can with worldlings.

7. *The Saints can do very much*; they are favourites to the great Commander of Heaven and earth, and are thereby very prevalent with God, who ever heareth them. *Isay 45.11.*

8. *Gold is taken out of the earth*; 'tis digged out of the bowels of the earth. There is little difference apparent (till it be refined) betweene that and other earth.

8. *The Saints are called out of the world*, *Ioh.15.19* and till Christ take them out from the World and refine them there is no difference betwixt them and other men. Christ findes no difference, but makes it. *Rom.3.23*

9. *There is great paines taken, and men are at great cost and charges about their Gold*, till it be of any use to them. Oh what great hazzards have the discoverers of the Indies cast themselves upon

9. It cost Jesus Christ much paines, and he was at great cost and charges that he might purchase to himselfe some poore soules, and make them Golden Saints. We were not *1 Pet. 1.12* redeemed with cor- *19.*

H 2 ruptible

upon, that they might be masters of its Gold.

10. *Gold is sooneft melted;* other mettals are most course and churlish, not so yeelding to dissolution.

rupptible price, such as is Silver and Gold, but with the precious blood of Christ.

10. *None melt so soon as Saints,* when God comes to refine them bythe fire of affliction.

### Some difference betweene Gold and Saints.

1. **G**old hath but earth for its principle; Gold is but yellow earth; 'tis of a very low descent. It may say to the dust thou art my mother, and my sister.

1. **T**he Saints have a spiritual principle and originall, they art of a Noble and Heavenly extract; for they are of the Spirit. Saints may say to God thou art our Father, and to Christ thou art our brother, begotten of the same God, though not in the same way.

2. *The use of Gold is but to serve the world.* Its imployment is but to be tost up and downe from hand to hand, and be any mans servant.

2. *The service of the Saints is to be Gods only;* they are not to be imployed in the worlds worke; they must not serve two Masters.

3. *Gold weares away by little and little, it decays*

3. *But the Saints gaine by service,* and the

decays by age and grows to be of less value. The more its service, the more it wafts. It keepes best out of service.

*Q. 1.2.12.* Gold is like all other earthly constitutions, they peritt in the using.

4. Gold bath its glory from art; were it not moulded, and shap'd, and furbished by art, it were of no effect.

*Q. 1.2.12. 5. Gold must returne to its dust and peritt, and be no more.*

the more they are used the better they haue. For 'tis the nature of grace to increase by laying out. Saints are at worst, when they are standing still. Grace is the best weare, for it weares not but in wearing.

4. But the Saints have all their glory from grace. 'Tis not the worke of mans hand, but Gods, that is the Spirit, which makes the Saints glorious.

5. But the Saints (though they die) shall live in and with God for ever.

**An**

Consecration of Bishop

W. 22	E. 22	I. 22	V. 22	J. 22
b. 22				
M. 22	b. 22	b. 22	b. 22	b. 22

Cof.

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